

# THE CHICAGO JEWISH FORUM

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# Repeat Performance

By MILTON HINDUS

THERE IS ONE THING above all else which the younger generation of Jews in America requires now, and that is perspective. Man as a species has been defined in many ways, and those definitions have not been of much practical help, but it is necessary at the very beginning to add one more to the list of definitions. Man, as he appears to us, is the animal *infinitely resilient* and at the same time *infinitely stubborn*, and in the proper analysis and understanding of that paradox lies the key to the general human problem of which the Jewish problem is only a part—though for Jews it is understandably the most important part.

The resiliency of man is a matter of more common understanding perhaps than his stubbornness. No natural catastrophe has ever been observed which could frighten him permanently. The sides of the volcano which erupts and buries whole cities are as densely populated as ever the moment that the lava cools. Earthquakes have devastated regions which in a few short years were more thriving than they were before. In fact, no natural terror is sufficient to keep man away from any area in which he can make a living, no matter how meager or for how short a period of time. The same thing holds true for social catastrophes as well. Wars and revolutions, massacres and proscriptions, no more than volcanic eruptions and earthquakes have ever exercised any permanent effects on the human mind. Hope apparently is the only thing which can spring out of literally nothing.

No better instance of the resiliency of the human race could probably be offered

than the history of the Jews for the past two thousand years. If others have made their dwellings on the sides of volcanos, the Jews have made theirs within one. For that is what Christendom has been for them. Inquisition, expulsion, massacre, and pillage—these have set the pattern of the rhythm. In between, there have been periods of enlightenment, rationalism, liberation. But a good case can be made for regarding these interludes as the necessary preparation for the other and more serious business. Why have the Jews been kept alive at all? Possibly only to serve as a living illustration of a Christian biblical text and to go on paying over and over again in terms of self-respect, property, and life itself for the role which they play within it.

In the West, the Jews were almost spoiled by the long respite between the Age of Enlightenment and the Age of Hitler. But National Socialism made up for all previous neglect. Now the play for the Jew starts again. He sits in the midst of an audience of Gentiles listening to some speech on some impersonal subject—let us say science. And he hears the speaker identify all the members of his audience as parts of a single race—the human one. He looks around him and he sees everyone in the same resplendent full evening dress as himself. Their faces seem to indicate agreement with the speaker, or at least acceptance of his premises for the sake of his argument. And the Jew feels the warmth which human society always gives, and he wonders (if he is sensitive and apprehensive) how long it will last. For he knows by experience that even the tamest and most

model volcano—the one that is always being pointed out by guides to peaceful tourists—is capable of going off and making Pompeiis and Herculaneums out of trusting communities. The names of Belzen, Auschwitz, Dachau ring a small bell deep in his primitive mind underneath all the layers of formal dress, civilization, and education with which it is covered up.

But gradually the Jew is beginning to forget the horrors of only a few years ago, just as he has forgotten all previous pogroms, ghettos, Hamans, Tituses, and Nebuchadnezzars. Forgotten is a relative term. No man ever really forgets what has happened to him in life, nor does any nation forget either. And if it does forget, its historians, preachers, poets, and critics are always there to remind it. The unpleasant memory, however, is pushed off to some remote corner of the subconscious, where it can cause no immediate discomfort. And it is only right that it should be so. Otherwise, life would soon become unbearable and impossible to continue. When the whole world is learning to live in what comfort it is able to enjoy in the shadow of the atom bomb, is it any cause for surprise that the Jew learns to live for the thousandth time in the shadow of potential persecution and hatred?

Stubbornness is never given the credit it deserves as a natural preservative of ideas and peoples. Usually it is a term of opprobrium. To say that somebody is stubborn is the equivalent of condemning him of inflexibility in the face of truth. It may be that, and it may also be inflexibility in the face of a lie. The stubbornness of a revolutionist may be among his most admirable qualities. There is a third kind of stubbornness which does not have either the clear cut justification or lack of justification of the other two. That is the stubbornness in defense of an existing condition when neither its truth nor its falsity is especially evident. That is the quality which the

Jew requires today, and which should be valued most highly in him.

Persecution can have a number of different effects. It can destroy, it can soften, it can bend, and it can harden. It therefore acts as the most stringent of all sifting processes. Those who remain Jews after Hitler are as different from those who were Jews before him as a political party before and after it has been forced to go underground. A term came into existence in the Thirties to denominate the man whose radicalism consisted entirely of talk. The term was *parlor pink*, and it was a useful one. Entire intellectual groupings such as the Oxford poets could conveniently and illuminatingly be designated by it. A term such as *parlor Jew* is now almost an equal necessity to describe a similar phenomenon. In the countries hit by the National Socialist terror, nothing was left of the parlor Jew just as nothing was left of the parlor pink, for the reality of each man's being and faith was tested mordantly and infallibly.

Out of that test came a number of new and significant and interesting phenomena. The outstanding one to my mind is exemplified by the case of the philosopher Henri Bergson. He had never thought of himself as a Jew and never been thought of as one by other people. He was a famous philosopher, so famous that the Hitlerites when they conquered France would not have courted world-wide condemnation by subjecting him to the discriminatory laws aimed against all other French Jews. But this thoroughly assimilated philosopher who doubtless thought of himself as a citizen of the world and a child of the human race discovered himself as a Jew. Perhaps his action in identifying himself with the Star of David may be taken by some as the ultimate triumph of liberalism, but I put another interpretation upon it. I prefer to call it by the name of *stubbornness*, which, in the absence of a positive philosophy or a negative one, is the foundation of national group consciousness. And why should we



not attribute Bergson's action to an impulse which has nothing to do with intellectual abstractions but is grounded in the most elementary and comprehensible aspects of the nature of man? The Nazis said to people like Bergson—you are a Jew because your grandmother was Jewish, and she might have been Jewish for the same reason. Bergson's reply could have been—very well, I do not understand what being Jewish means in your sense of the word and since I never thought about the subject before, I certainly do not have my own definition for it, but if it pleases you to call me a Jew, I am happy to accept the designation and I think that it probably is an honor to be one (though I do not know what it is) since at least I am not one of you.

Such a reaction, it seems to me—born of defiance, pride, and indignation—is a credible one, and regardless of how it may appear to others I respect it. The man who exhibits it seems to me to have some very valuable human qualities and to add strength to whatever group he belongs to. He, at least, is no parlor Jew. He was a voluntary martyr, whereas others were involuntary ones, and his choice helped to dramatize their plight.

The positive values of being a Jew were never more evident than they are to the young American Jew today, and that is why all appeals to him that are based upon such positivism must seem meaningless. If—as I hope is not very likely to be the case—he is asked tomorrow to face the trials which young Jews in European countries faced during the last decade, it would appear to him that he was suffering for *nothing at all*. That, then, is precisely the point upon which any adequate contemporary living Jewish philosophy must fasten. The value of Bergsonism—if I may use the term to indicate not the philosophy which he consciously developed but the one which he unconsciously illustrated at the close of his life—must be stressed and explained and honored. It is not the first

time that people have been called upon to suffer for *nothing at all*. Perhaps it is even true that all suffering is gratuitous and is not to be decried and condemned but glorified instead.

Though the value of Judaism may be without emotional import to the young Jew today, the value of individualism is not without such import. For the non-Jewish intellectual of our time, antisemitism has often been an assertion of his individualism. So, for the young Jew, an active awareness of his Jewish nationality may be the last barrier of his individualism. Here, an analogy with military history may be useful in clarifying my meaning. It is a matter of record that the famous battlegrounds of the world—Gettysburg, for example—achieved their unique distinction by accident rather than by intention. Neither one side nor the other intended to give or to receive battle at precisely that point. A collocation of chance circumstances *plus* the original intentions of one side to go as far as possible and of the other to fight rather than to retreat any further determined the choice. The generals of each side might have thought that the clash would occur elsewhere. They were as much surprised at the designation of the actual battlefield as anyone else. That is how it is now with Judaism, the young Jew, and the Gentile. Judaism is the accidental meeting point between the aggression of some Gentiles and the determination of the Jews not to retreat further. And what seems to be at stake is not Judaism itself—which we must grant has become small and meaningless apart from its choice as a place of carnage—but the individuality of the Jew. *The Jew cannot surrender his Jewishness without throwing open the entire country of his soul to the most alien, despotic, and debilitating influences.* The independence and self-respect which are the outward emblems of his individuality will be mercilessly ravaged from him. It is significant that the technique of the concentration camp was aimed at in-

sulting the purely human qualities of its Jewish inmates more often than their characteristically cultural or national ones.

When a young Jew looks at me and asks seriously: "What is there Jewish about me aside from the fact that they call me a Jew?" I feel like saying to him, "Isn't that enough?" What else is necessary in heaven's name? Or have we all gone so far along the road of intellectualization and decadence that if a man came up to us in a public place and for no recognizable reason hit us in the face, we should subject *ourselves* to a psychological analysis to find out what it was about us that irritated him? Before we go in for humanitarianism, science, or philanthropy, we must settle the elementary problems of self-defence. Surely we must not try to rationalize the hatred of our enemies by inventing a real Jew for them to hate, but we must also not rationalize away the necessity for a reaction to that hatred simply on the ground that it is irrational.

Perhaps a confession which will serve as a personal illustration would not be inappropriate at this point. It is a fact well known to each of us, I think, that for an emotion to strike home to us it is not sufficient simply for the proper object of that emotion to be present but rather that a relationship be set up between that object and ourselves. The object may be huge, overwhelming, "hopeless to conceive" in the words of Emily Dickinson—it will not affect us in the least unless such an immediate relationship is present. Thus, when somebody who has been very close to us dies, we may be unable to shed a tear—not through callousness but through *excess of sensitivity*. We believe and yet do not believe in what has happened. The object of emotion exists, and we exist, but as yet there is no connection between us. Only when that connection becomes active—sometimes it may be established by a tangential trifle to the real tragedy—is the spring of adequate

feeling unlocked within us. We realize (that is to say, we make *real*) what has happened. That is a common experience, I believe, and if it is not recognizable it is because my description is bad rather than because it does not exist. What I am trying to lead up to is a statement of how I personally became aware as a Jew of what was happening to other Jews in Europe.

For each Jew who has achieved such an awareness, the immediate cause may have been another trifle—certainly my own has no mark of universality whatsoever about it but is related to the fact that I am a literary person of very special, perhaps peculiar, interests. More than all headlines in the newspapers, more than all travellers' tales and political propaganda, the concept of antisemitism took on reality for me when a writer with whose literary character I had identified myself sympathetically for a long time turned out to be an antisemite. Here was a man who displayed such funds of pity and understanding that he had brought me comfort across half the world, striking at me and all my kind with a sudden inexplicable ferocity. I could have sworn that he was my spiritual brother, as Ernst Toller, Leon Trotsky and other Jews had already sworn, and without any warning he was printing pamphlets in Paris, thousands of miles away, calling for my death. At first, I firmly refused to believe it; I wanted to talk to him first. I wrote an article intended to disprove the slander—for that is what I thought it was in the absence of proof. But the proof came until I would have had to believe it if he had been my actual brother, and I sat in the Jewish reading room of the New York Public Library (where all anti-semitic literature is kept) and wept over the pages of his fantastic books. The Nazis, then, I realized emotionally for the first time—intellectually I had realized it a long time ago—were not merely sub-human beasts with whom it was as impossible to conduct a rational conversa-

tion as it is with a gorilla, but people such as myself, who for some reason that I was unable to make out hated me and wanted to destroy me. I realized Hitler imaginatively for the first time. And my emotion surpassed fear. In that opening moment, I was paralyzed with pity for the whole human race. That it should come to this—to this relief by cutting off one of its own members. It was not until much later—much time had to pass—that I was able to classify the madness of Céline along with the madness of Strindberg. The first blamed all of the world's ills upon Jews just as the latter blamed them all upon women. But regardless of that, I realized that this madness could infect highly civilized and intellectual and sympathetic men. It is one thing to believe that every sensitive, brilliant human being is in the same camp as yourself fighting against "the beasts," and another thing altogether to discover bestiality breaking out in the camp itself among its most stalwart inmates. I saw then that though I might consider myself as a pure intellectual or as a Socialist, or Communist, or Thomist, or liberal, or 100% American—the important thing in this time and place was that I was also a Jew, and if a man chose to ignore the other classification in which I put myself and approached me or attacked me as a Jew, I was forced to allow him to do so, to accept his challenge—though my heart might cry out that it was all a mistake, that there was really no necessity for our cutting each other's throats. I felt like Bazarov in Turgenev's *Fathers And Sons* when Pavel challenges him to a duel. He does not believe in duels, and even if he did he sees nothing over which to fight this particular one, but he has to accept or else Pavel will thrash him mercilessly with his walking stick, and it seems to be both more aesthetic and pleasant to be an agent and to fight back than it is to be a patient and helplessly to suffer outrage.

If such a triviality were something personal to me only, it would hardly be

worth mentioning. But I have seen the same thing happen to others. There is, for example, the prominent *Saturday Evening Post* writer who is a friend of mine and whose profession belies his serious intellectual interests. His icon had been his idea of Henry Adams—who seemed to him the very model of the eighteenth century rationality he admired and altogether immune to such a thing as antisemitism. He sympathized with me because my own icon had turned into my worst enemy until Edward Saveth's article dealing with the antisemitism of Adams appeared in *The Contemporary Jewish Record*. I could watch objectively what happened in his case as I could watch subjectively what happened in my own. I could see his liberal intellectual confidence progressively disintegrate under the shock, and it was painful for him to suffer and for me to observe his suffering. The look reappeared on his face (probably for the first time since he was five years old) of a naive child who is hurt by his discovery of positive evil in the world—the time after which we all find that we are not in Eden and that from now on we are on our own. We are all children in these matters. That is how Ben Hecht discovered his Jewishness and described it in *Guide For The Bedevilled*. That is how many an emancipated Russian Jew must have discovered it when he came to the antisemitism in *Journal Of An Author* by his favorite writer, Dostoyevsky.

This does not differ materially from the phenomenon I have called Bergsonism. Proust's character Swann discovers himself as a Jew under the impact of the Dreyfus case; perhaps the author discovered his part-Jewishness under the same circumstances. If the actual experience of Hitlerism or of French reactionary injustice may seem to be more worthy as an object of emotion than the literary examples I have given, it must be pointed out that it is not the object which is important but our relationship to it. It is perfectly in order for aesthetes to find

themselves as Jews through aesthetic means, though this is not as likely to happen as it is through some more direct pressures. The literature, however, in my own case was merely an excuse for the realization of the terrors with which my mind had long been assaulted by the cruder means of newspaper reports, etc. The conversion of Céline to antisemitism was merely the Sarajevo lighting the carefully laid fuse which exploded me back into intense Jewish consciousness.

If only I felt that every young Jew had gone through an experience similar to any of those I have been describing, I think that I should be less worried about the question as to whether we can trust the antisemites again. But unbelievably there are many young Jews in America who were not so fortunate as I—that is, they never did realize imaginatively, either through the impact of a trifle or through some more harrowing experience, what has happened to their kind in Europe. Intellectually, they can't help but realize it of course, but emotionally they remain untouched. Astronomic figures—6,000,000 dead—find room in some pigeonhole of their brain, but have as little reality for them as the figures of astronomy. Who has ever felt what a light-year signifies as well as *understood* it? Jewish magazines such as *Commentary*, which are concerned with the spread of active Jewish consciousness, would do better in compiling what might be called *A Treasury of Antisemitism* than in devoting themselves to the more usual efforts to find a positive meaning in Judaism which is contained in the department called *Cedars of Lebanon*. Among all the Treasuries that have been put out by publishers in recent years, this is the one that is most singularly lacking—*A Treasury of Antisemitism*. What a wealth of material is being missed there! The most eminent authors of the West would be amply represented, and maybe one or another of them would have the effect upon some other young Jew which Céline had upon

me, Henry Adams had upon my friend who writes for *The Saturday Evening Post*, Voltaire had upon Ben Hecht, or Dostoyevsky had upon my hypothetical emancipated Russian Jew.

But it may be objected (if my suggestion is taken seriously—as I mean it to be) that such a Treasury may find its way into Gentile hands as well as into Jewish ones and help to spread the very thing it seeks to combat. I must answer that this does not seem likely to me, not only because the readers of such a Jewish magazine as *Commentary* are almost exclusively Jews, but because the Gentile who is minded to antisemitism is not likely to wait for a Jewish magazine to print it before seeking it out. *They know where to find it*. It must be remembered that the Jew is not likely to seek out antisemitic literature, because it is painful for him to do so as it was painful for me, but to the antisemite it is pleasurable, and while men avoid pain they usually do not wait long to seek out pleasures. For the Gentile who is not already antisemitic, a *Treasury of Antisemitism* could hardly serve any purpose except to make him ashamed of men who call themselves members of his race. Is it the Jew who has to be ashamed to be the object of abuse in such an anthology? The subject is unpleasant but deserves to be dragged out into the light of day, as sex and other subjects have been dragged into the light. It seems to me that the Jew has blushed for his enemies long enough. It is time that some of them be made to blush for themselves.

The advantage of such a diet for the young Jew is an obvious one. It is related to the principle of immunization, which even some ancients were aware of. Mithridates drank a little poison at a time, so that later not even the greatest amounts were able to kill him. We make ourselves a little ill with small-pox or influenza in order that later on we may be saved from being very ill of such diseases.



It is painful for a human being to find that other human beings hate him, even if their hatred is grounded upon reason. It is even more painful when it is not grounded upon reason. It is painful for the Jew to find that he is hated, and it is even more painful when the enemies turn out to be not only the worst specimens of non-Jews but some of the best ones as well, some of the most powerful intellectuals and artists, the ones most sensitive to injustice, those most satiric of prejudice, etc. The old saying is: "It is hard to be a Jew." But that saying may have negative as well as positive implications.

Not the least part of the tragedy of the present generation is that it is the negative implications of the difficulty in being a Jew that are most striking. It is hardest to be a Jew, because some of those who hate us are precisely the ones by whom we would most wish to be loved. The realities of the world will not yield to our wishes in other things, and they will not yield in this one either, and the sooner we find out what that reality is the better. We may be able to accomplish more for the revival of Judaism upon such a basis than upon all the positive hopes of Zionism!

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## ANCESTOR

By FRANCES RODMAN

Susan was the wild one  
Who never would repent,  
Looking through her fingers,  
Over prayerbook bent,  
Heard a gypsy whistle  
(Her eyes grew strangely still),  
Came home again at midnight  
Down a moon-washed hill.

They never spoke of Susan:  
Her pictures were destroyed,  
And what became of Susan  
Was a subject to avoid.  
But every late October  
Her blood runs in my veins:  
I hear her careless laughter  
In silver autumn rains.

I put the thought of Susan  
Behind me like a snare,  
But there are dreams and wildness  
That we together share.  
And when I walk sedately  
Across the village green,  
I am the veriest hypocrite  
The town has ever seen,

For part of me is running  
Barefoot through the grass,  
And most of me is drinking  
October in a glass  
Whose stain is rich and heady,  
Whose taste is of the vine,  
And from whose depths lost Susan  
Stares back with eyes like mine. . .



# Discrimination and the Jewish Student

By MURRAY FRANK

*"For the great majority of our boys and girls, the kind and amount of education they may hope to attain depends, not on their own abilities, but . . . on the color of their skin or the religion of their parents."*

From the Report of the President's Commission on Higher Education, December 1947.

One of America's progressive educators, Dr. Theodore Brameld, professor of educational philosophy at New York University, recently discussed the problem of discrimination in American education before the annual Institute for Religious and Social Studies sponsored by the Jewish Theological Seminary of America. Pointing to the enormous quantitative costs of discrimination in terms of economic and material waste, Dr. Brameld emphasized that the most wasteful costs are not to be measured in terms of dollars but "in terms of qualitative injuries to the personalities, in terms of significant expectations and general well-being," and in terms of insidious frustrations, humiliations, suspicions and fears on the part of the minority groups who "are made to feel that they are somehow an inferior species." He then added:

"The operation of vicious quota systems in too many institutions of higher learning is another instance of sheer waste; through this system a great many young men and women of demonstrated promise have been blocked in their efforts to train for constructive service to the people."

Condemnation of the discriminatory practices in schools of higher learning came in recent years also from official government quarters. President Truman's

Committee on Civil Rights, in a report released in October 1947, maintains that discrimination in the colleges is aimed against all minority groups, including Jews, that it is widespread, and that the restrictive quotas are based entirely on prejudice. "In many of our modern educational institutions enrollment of Jewish students seems never to exceed certain fixed points," the report states. It relates the difficulties encountered by the graduates of the city colleges in New York, most of whom are Jewish students, who wish to pursue their studies in professional schools. "These colleges have high academic standards," says the report, "but graduates from them with excellent records have been repeatedly denied admission to private and non-sectarian professional schools."

Educational discrimination is similarly denounced in the report of President Truman's Commission on Higher Education, published in December 1947, which describes the practice of college quotas, or *numerus clausus*, as European in origin and application and therefore un-American. "Many colleges and universities," the Commission says, "especially in their professional schools, maintain a selective quota system for admission, under which the chance to learn . . . is denied to certain minorities, particularly to Negroes and Jews. This practice is a violation of a major American principle and is contributing to the growing tension in one of the crucial areas of our democracy."

From yet another source detailed facts and statistics concerning Jewish college students in America were made available last year. The decennial census of Jewish

students, conducted by the B'nai B'rith Vocational Service Bureau during 1946-47 scholastic years and released in 1948, served as a basis of study by the President's Commission on Higher Education. \* A similar survey was conducted by the bureau in 1935, which now serves as a basis for comparisons as to the number of Jewish students, the trends in the various professions, and the effects of discrimination.

Perhaps the most startling fact in the field of higher education in the United States is that, despite the widespread practice of discriminating quotas and other restrictive measures, some 200,000 Jewish students are enrolled in the 1600 colleges and universities in the country. They constitute 9 percent of the total enrollment in schools of higher learning, or more than double the proportion of the Jewish population in the total U. S. population, which is about four percent. By comparison, the proportion of Jewish students in 1935 amounts to 8.8 percent, indicating a virtually stationary condition over the eleven-year period.

That Jews should constitute a substantial proportion of the college population is no revelation. Jewish interest in education has always been universally acknowledged. The urge for learning has been traditional in Jewish homes where Jewish youth has always been encouraged to seek higher education, whether for education's sake as such or for economic reasons and social prestige.

On the surface, the retention of a comparable enrollment proportion in the colleges would seem to belie the claims of discrimination against the Jewish student. Closer scrutiny of detailed facts and statistics, however, reveals a decidedly different situation. First of all, it is important to establish the total figures.

\* The B'nai B'rith survey was conducted by Robert Shosteck, assistant director of the Vocational Service Bureau, with the aid and guidance of Dr. Max F. Baer, director of the Bureau.

The Vocational Service Bureau contacted 1,632 colleges and universities, of which 1,533 submitted information. The remainder failed to divulge any information pertaining to their students, some because they are forbidden by law in their state to pose questions of a religious nature at the time of a student's registration, others because they were suspicious of the purposes of the census. Nevertheless, the survey was 94 percent complete, which is an excellent showing in itself.

The total number of Jewish students in the 1,533 schools was 192,709. Unquestionably, the figure would have reached, if not exceeded, 200,000 had the information from the remaining schools been available. The general enrollment in these schools, including Jews and non-Jews, was approximately 2,330,000 students.

How do these figures compare with 11 years ago? In 1935, the bureau's survey was 92 percent complete with the following results: in 1,511 schools an enrollment of 104,906 Jewish students and a general enrollment of 1,192,662 were recorded. Thus, the number of Jewish students has nearly doubled during the 11 years, while the same is true of the general enrollment. At this point, it should be emphasized that the huge increase in the total college population since the end of the war is due primarily to the enactment by Congress of the so-called GI Bill of Rights which stimulated greater enrollment of non-Jewish students than ever before.

Of interest is the breakdown in the distribution of Jewish students. As many as 530 schools reported that they do not have a single Jewish student registered there, but this should not be misinterpreted as due entirely to discrimination. Among these institutions are over a hundred Negro schools, an unknown number of Christian theological schools, and an undetermined number where discrimination is a definite factor. Nearly all of these schools are small and are located in remote areas of the country where few

Jewish families reside or where Jewish students refuse to go because of lower academic standards prevalent there or for other reasons.

Jewish students, who come largely from urban areas, tend to gravitate to the larger urban centers and prefer to attend the larger universities. The survey discloses that 77 percent of all Jewish students are enrolled in no more than 50 schools, all of which have an enrollment

of 5,000 students or more, and all are located in or near large metropolitan centers. Of the remainder, 17 percent of the Jewish students attend medium-size schools having an enrollment between 1,000 and 5,000, while six percent attend schools of less than 1,000 students.

The regional distribution of the Jewish student population discloses some interesting facts. Following is a comparison of the 1946 distribution with that of 1935.

| <i>Region</i>   | <i>Percent of Jewish Students</i> |             | <i>Percent</i> |
|---|-----------------------------------|-------------|----------------|
|   | <i>1946</i>                       | <i>1935</i> | <i>Change</i>  |
| New York City.....  | 50.2                              | 52.4        | -4.2           |
| Middle Atlantic States (New York, except New York City, New Jersey and Pennsylvania).....   | 14.5                              | 11.2        | +29.5          |
| East North Central States (Ohio, Indiana, Illinois, Michigan, Wisconsin).....   | 13.3                              | 13.2        | +0.8           |
| New England (Maine, New Hampshire, Massachusetts, Vermont, Connecticut, Rhode Island).....  | 5.5                               | 7.2         | -23.6          |
| Pacific States (Washington, Oregon, California).....  | 4.8                               | 3.5         | +37.1          |
| South Atlantic States (Delaware, Maryland, Virginia, Washington, D. C., West Virginia, North Carolina, South Carolina, Georgia, Florida)..... | 4.5                               | 4.6         | -2.2           |
| All Other Regions (comprising 23 states) and Canada   | 7.2                               | 7.9         | -8.9           |
| Total   | 100.0                             | 100.0       |                |

These distribution percentages lead one to a number of conclusions. First, that more than three-fourths of all Jewish students are concentrated in eight of the 48 states; second, that slightly more than half of all Jewish students attend colleges in New York City; third, that while there has been a sizeable decrease for New York City, it was more than made up in the Middle Atlantic states area and by taking the area as a whole, including New York City, it recorded a gain; fourth, that whereas all other regions had either a slight gain or loss, the Pacific states region records a notable percentage gain due chiefly to the large influx of Jews in recent years, while the New England states show the largest percentage loss.

The above percentages, with slight variations, also reflect the general distribution

of the Jewish population in the United States. According to a census in 1937, which probably has not varied much, 41.5 percent of American Jews lived in New York City. The relatively larger proportion of Jewish students in New York is due to several reasons: its system of free city colleges, the large number of professional and other schools, their high academic standards, the relatively smaller degree of discrimination, better opportunities for professional employment after graduation, and the desire on the part of some parents to send their children to study in a city with a throbbing Jewish life which is bound to have its effects and influence upon them.

Another point of interest is the distribution of Jewish students according to the types of schools.

| <i>Type of School</i>   | <i>Percentage of Jewish Students</i> |             |
|---|--------------------------------------|-------------|
|   | <i>1946</i>                          | <i>1935</i> |
| Publicly-controlled schools (Federal, state and city colleges)... | 55.4                                 | 51.1        |
| Private non-sectarian schools.....                                | 39.5                                 | 40.7        |
| Protestant denominational schools.....                            | 2.5                                  | 2.0         |
| Catholic schools.....   | 2.0                                  | 5.3         |
| Jewish theological schools.....                                   | 0.6                                  | 0.9         |
| Total   | 100.0                                | 100.0       |

Here, too, it is interesting to observe the trend toward the publicly-controlled institutions of learning, which have the least amount of discrimination and which are located chiefly in the large urban areas, whereas the trend in the private and sectarian schools is in the direction of restrictionist policies.

Proceeding from the general to the particular, let us now examine the American Jewish student body according to its distribution in the various professional schools, and observe where there has been a noteworthy decline and to what factors this is being attributed.

Earlier, it was stated that Jewish students constitute 9 percent of all college students. Upon closer study it was found that the enrollment of Jewish students in professional schools and departments comprises only seven percent of the total

enrollment in these schools, compared with 8.8 percent in 1935. (for the sake of clarity, it should be underscored that the proportion of Jewish students in the total enrollment in 1935 was 8.8 percent and that the same proportion was also true for the professional schools). From the professional group are omitted those students taking pure arts and science courses or courses of a general educational nature.

There has thus been a decided decline during the 11-year period in the proportion of Jewish students in professional courses. Several factors are listed as having contributed to this decline, although it is difficult to indicate exactly to what extent each of these had been responsible. Before these factors are discussed, let us first look at the proportionate distribution as to professions and the comparison with 1935.

| <i>Profession</i>        | <i>Percentage of Jewish Students</i> |             |                             |
|--------------------------|--------------------------------------|-------------|-----------------------------|
|                          | <i>1946</i>                          | <i>1935</i> | <i>Increase or Decrease</i> |
| Medicine.....            | 12.6                                 | 16.2        | -3.6                        |
| Dentistry.....           | 17.1                                 | 26.4        | -9.3                        |
| Pharmacy.....            | 12.2                                 | 22.3        | -10.1                       |
| Veterinary Medicine..... | 3.4                                  | 11.2        | -7.8                        |
| Law.....                 | 10.0                                 | 25.1        | -15.1                       |
| Engineering.....         | 5.2                                  | 6.8         | -1.6                        |
| Agriculture.....         | 1.9                                  | 2.4         | -0.5                        |
| Architecture.....        | 4.4                                  | 8.5         | -4.1                        |
| Social Work.....         | 11.1                                 | 13.6        | -2.5                        |
| Commerce.....            | 10.7                                 | 16.7        | -6.0                        |
| Fine Arts.....           | 8.4                                  | 15.5        | -7.1                        |
| Home Economics.....      | 2.7                                  | 3.1         | -0.4                        |
| Journalism.....          | 10.4                                 | 10.4        | Same                        |
| Osteopathy.....          | 20.3                                 | 9.1         | +11.2                       |
| Library Science.....     | 6.2                                  | 2.3         | +3.9                        |
| Music.....               | 9.2                                  | 2.2         | +7.0                        |

|   |      |           |      |
|---|------|-----------|------|
| Nursing.....                              | 2.6  | 0.8       | +1.8 |
| Education (predominantly teaching).....   | 4.7  | 3.1       | +1.6 |
| Theology.....                             | 7.3  | 2.7       | +4.6 |
| Military Science.....                     | 4.2  | 1.4       | +2.8 |
| Optometry.....                            | 21.1 | No Report | ...  |
| Forestry.....                             | 1.3  | No Report | ...  |
| Government and Public Administration..... | 19.5 | No Report | ...  |
| Physical and Occupational Therapy.....    | 4.7  | No Report | ...  |

While no comparable figures were available for 1935 in the case of the last four professions, the situation in the other twenty listed was as follows: in seven the proportion of Jewish students has increased, in one it remained the same, and in the case of 12 it declined. That, in itself, is a significant indication of a definite trend to reduce the proportion of Jewish students in the professional schools, but the situation appears still worse when it is realized that among those where notable reductions have taken place during the 11-year period are several professions which for many years were regarded as the mainstays of Jewish professionals or basic fields of Jewish professional interest. These include medicine, dentistry, pharmacy, law, and to some extent also social work. The decline ranges from as much as 15.1 percent in law to 2.5 percent in social work.

As for the group of professions where an increase is recorded, certain factors should be stressed. In the case of theology, where the Jewish proportion has nearly trebled, it is worth remembering that this refers to Jewish students in Jewish theological schools and that the proportion has been arrived at by comparison with Christian theological schools. Most of the other professions in this group are of relatively minor importance since they attract a small number of students, with the possible exception of music, teaching, and to some extent nursing.

What are the factors which have contributed to the decline of the Jewish student proportion in some of the professional schools? One reason given for the

decline is a possible loss of interest in some professions on the part of Jewish students over an 11-year period. This might have some merit if the proportion of Jewish students in the total enrollment had declined, but as indicated the proportion was actually slightly higher, being 9 percent in 1946 as against 8.8 percent in 1935.

Geography is advanced as another explanation of the decline, i.e., that the publicly-controlled schools, which enroll the majority of college students, are giving preference to applicants from their own state and are limiting the number of students from outside. While true in some individual cases, the argument on the whole is disproved by the fact that the enrollment of Jewish students had actually increased in the publicly-controlled schools from 51.1 in 1935 to 55.4 percent in 1946.

The only remaining logical factor accounting for the decline is discrimination, direct or indirect, practiced by the professional schools against Jewish applicants. The existence of restrictions against Jews has been substantiated by several investigations in recent years. It is no longer questioned today, but what is questioned is the degree of discrimination practiced by the various schools and in the various professions.

Examination of the sharp decline in dentistry and the relatively smaller decline in medicine very definitely points to a more restrictive application of the quota system in these fields. In this connection, it is worth remembering the reference in the secret report disseminated several years ago by the Council on



Dental Education which advised dental schools to select their students from "more diversified racial groups." True, the American Dental Association later repudiated the report, but the damage had been done and the practice continues to flourish.

Similarly, how else can one explain the huge decline in the proportion of Jewish law students if not primarily as discrimination? Surely, the interest of Jewish parents and students has not diminished in the legal profession which enjoys universal respect among Jews. In the case of pharmacy, there is reason to believe that Jews do not flock into this profession of late because of the sharp competition of the chain drug stores, the increasing number of "cut-rate" stores, the unusually long hours, and the decline in prestige of the profession in general which has become an appendage to a retail food and patent medicine selling establishment. But even in pharmacy discrimination is not ruled out as an important factor limiting the number of Jewish students.

Discrimination is also regarded as a major factor in the fields of engineering, architecture, veterinary medicine, and possibly other professions.

It may be asked: Of what value is the present survey and for what purposes can it be used? Several practical purposes may be outlined here:

1. It gives an indication as to how effective discrimination is at the present time against Jewish students, particularly in the respective professions.

2. It brings to the American Jewish community a clear picture of the difficulties faced by its student youth and may serve to arouse it to specific action to combat this discrimination on an organized basis.

3. It will unquestionably further the efforts and strengthen the hands of those who advocate tolerance in higher educa-

tion, the establishment of additional publicly-controlled educational institutions, expansion of existing Jewish institutions of learning and the establishment of new Jewish colleges.

4. It should also serve as an important guide in directing Jewish students into professions where there is a lesser degree of discrimination.

To date, little has been accomplished by the democratic forces of the country in eradicating prejudice and bigotry from the American college campus and replacing it with fair educational practices. Unsuccessful efforts were made in several state legislatures for the enactment of a law to deny exemption from taxation to those colleges which practice racial and religious discrimination. There have been demands that the Federal Government repeal the privileges and benefits extended to educational institutions under the GI Bill of Rights (for veterans) if they continue to practice discrimination against minority groups. Pious resolutions were passed by various organizations, investigations were conducted in certain areas to determine the extent of discrimination, the suggestion was made in Congress to enact a law against educational discrimination—but beyond these half-hearted efforts little of practical value has been accomplished.

Discrimination in American institutions of higher learning may be an example of sheer waste in more ways than one, but discrimination is also a dangerous trend because it accentuates the fact that vicious and pernicious prejudice has imbedded itself deeply in the very places which, according to all precepts of logic and decency, should be in the forefront of the struggle to eradicate such sinister and evil practices. The American people have a major problem to tackle. The longer it delays, the more difficult will be the task of solving it.

# Report on the Jews

By RALPH FRIEDMAN

I HAVE JUST RETURNED from a trip around the world. Every port we visited I looked for Jewish people. How are they making out? What are they thinking about? What are their plans for the future? I asked many questions and I am setting down here, in the words of the Jewish people, the things they told me.

Havana was our first stop. There I met a young man active in the Zionist movement. He had helped raise tens of thousands of dollars for Israel. "And we will send more," he said. "Now we have a country of our own and no price is too big to pay for it."

There is a small Jewish colony in the Republic of Panama. Many are refugees. They speak the languages of Europe. They are mostly small shopkeepers and, things being what they are in Panama—high unemployment and low wages—few have got beyond the daily struggle for bread.

Would they like to go to Israel? Yes, soon, but right now they were conducting another fund drive. A thin little tailor who had three times eluded Hitler's Gestapo in fleeing Germany said the Jews in Panama had raised forty thousand dollars for Palestine.

"But how?" I asked. "How could you? None of you is rich."

"We gave and we gave," he replied. "And when we thought we had given all we could we gave some more. Gott vaist, ober mir haben dos getun."

In Honolulu and Manila it is the story of Havana and Panama again. Money is being raised and many, especially the very religious, are planning to leave for Tel Aviv. However, in Manila, as in other places en route, I met some Jews who

planned to remain where they were. These were mainly the progressively-inclined who explained, in the words of a Manila student, "What's the sense of leaving one battlefield to go to another?"

"But you are Jewish," I reminded him. "That's secondary," he retorted. "First I am a human being. What difference does it make whether the other human beings on the same side are Catholics, Protestants, Mohammedans, Buddhists, atheists or anything else?"

There are stories of the Shanghai Jews that have never been told and, if woven together, could make a saga worthy of our greatest writers.

Who has written of Jewish life under Japanese occupation and where is the epic story of the Jewish exodus to Israel?

From conversations and correspondence with people who lived through the occupation, here are some of the facts about that period:

Shanghai had been the Asiatic focal point for Jews fleeing the Nazified lands. They settled in the International settlement and, more specifically, in the French section. When the Japanese landed in Shanghai they removed all Jews, except those that were Soviet citizens, to another part of the city, an industrial area. The strategy behind this move was explained to an interned seaman by a Japanese officer: the Americans would not bomb the area for fear of hitting "white people."

Although there was no persecution such as they experienced in Hitler Europe (an Austrian engineer said, "The Japs were savagely cruel to the Chinese but the only real anti-semitic measures

came under pressure of the Germans") life behind barbed wire was crowded, hungry, and under constant surveillance. How the Jews survived—through their mechanical ingenuity, indomitable spirit, and self-imposed disciplinary measures—is a tremendous story in itself but too long to be included here.

The sole group of Jews who avoided the "ghetto camp" were Soviet citizens. Most of them, it is true, had to give up their apartments to the Japanese and suffered some harassment but escaped internment. Much to the discomfort of the Germans who tried to persuade the Japanese to imprison all Jews, the Soviet consul reminded the Nipponese that "the Soviet Jews are Soviet citizens in every way and form."

Some of my seamen friends described a portion of the Jewish exodus to Israel. "They were crowded in like cattle, the smell was awful, there was so much noise you couldn't hear yourself think. Everybody seemed to be saying and praying and hollering what they wanted for years."

I was in San Francisco when the S.S. *General Gordon*, carrying hundreds of Jews from Shanghai, arrived. They were bound for Israel by way of New York. I asked one if he was glad to be out of China. "Glad!" he cried. "Mir gehen ahame!"

Going home. How often have I heard those words!

"But you have never been there," I told an old man in France.

"Oh yes I have," he replied firmly. "Three thousand years ago."

When I was in Shanghai last spring I visited a Jewish journalist. His wife and two lovely daughters, both in their early twenties, were present.

"Two weeks more and you would have missed us," my friend greeted me. "We are flying to Israel. Life is unbearable here. This whole country will have to be turned upside down. There is more to do here than. . ." His voice trailed off to a thoughtful silence. Then he exclaimed,

almost happily, "Israel is good! There is no conflict there! Everything is settled; we can get down to the business of living. We don't want to think about anything but getting away from dirt, misery, conflict. We want to live like people are supposed to live."

Before I could speak his wife asked, looking fondly at her daughters, "Are there many young men in Israel, single fellows?"

"Oh mother!" the girls rebuked her and the question was dropped.

The day we left Shanghai the Jewish community was holding a farewell party for a large group bound for Tel Aviv.

There is a synagogue in Singapore although the colony there is not large. Most of the Jews are business and professional people. Here, too, many wanted to leave their land for Israel. "Wherever we go we are caught in a war," a doctor explained. "How often is it our war? In Palestine it is our war—and we belong there."

Before Columbus came to the New World a synagogue in Cochin, India, heard the prayers of its worshippers. Today this same temple hears the same words—but the prayers are not the same. "Then," said a blonde Jew of this temple, "our fathers prayed for the relief from persecution of our brothers and sisters everywhere. Now we have Israel."

"And are you going there?" I asked. "Perhaps some day," he answered, "but I think not. This, too, is holy ground. Here, too, God dwells. And in our faith we are eternal."

In Bombay I was asked a question about America which I had heard from people in other lands. "Is anti-semitism increasing, as we hear it is?"

Jews who had planned for years to emigrate to the United States have been deeply disturbed by continuous reports of anti-Jewish activities and some have changed their direction. "When things go bad in America," I was told, "everything will be blamed on the Jews."

However, one person who was very set upon entering the States was a beautiful Jewish girl I met at Bombay's exclusive Taj Mahal hotel. She questioned me closely on American comfort, entertainment, cosmopolitan life in New York and, most searchingly, on matrimonial prospects. "There must be some Jewish engineers or doctors or executives looking for wives befitting their prestige, aren't there?"

"Yes," I replied, "but American girls are in hot pursuit."

"Oh, I can manage to find something," she said with assurance. "If only I could get to America!"

Seven or eight months before we reached Egypt Jewish seamen had been taken from American ships and held in jail until their vessels were ready to sail. This time no such thing happened, although the Egyptians distributed questionnaires specifically asking for the religion of each passenger and crew member. Unpleasant incidents were expected but if the Egyptian custom authorities and policemen burned with intense hatred for the Jews, as they are said to, they displayed no emotions when Jews applied for shore passes. The passes were granted without comment.

The war against Israel was not popular in that country, I learned, in talking to people of three Egyptian cities. (Not being able to speak Egyptian, I conversed only with those who could carry on a discussion in English. Perhaps that makes a difference). The people I interrogated were sick of the war and much more concerned with unemployment and poverty at home than with what went on in Palestine.

How did the Jews make out in Italy during the war, I wanted to know. So little had I read on this subject! When the Germans came into Italy, I was told, they carried the pogrom with them, killing Jewish families, burning Jewish homes, pillaging the Jewish shrines of worship.

"For us," said a middle-aged man whose family was already in Tel Aviv, "Italy can only remind us of blood and fire."

I met a partisan leader, one who is credited by his friends with killing "so many Germans." He said the Italian underground had spirited away hundreds of Jews before the Nazis got to them and that Jewish youth had joined the Partisans in the mountain fighting in the north of Italy.

In Marseilles, the point of embarkation for most of the Jews leaving Europe, I was shown two Israelites. One was an old, bearded man.

"Zadeh," I asked, "why do you go to Israel?"

"Tsu rien, mein zohn," he said, "to rest at last."

The other Israelite was a young Jewish seaman. His biography was simple. Born: Brooklyn. Present address: a kibbutz near the Negev when not at sea. Military experience: U.S. Army in France and Germany, Palmach battalion against the Lebanese. Hobby: The Brooklyn Dodgers and dancing the hora.

"And how are things in Israel?" I asked.

"We got a long way to go," he said, patting the muscle of his right arm, "but we're on the way. We're playing in our own ball park now."



# John Dewey and Jewish Education

By SAMUEL M. BLUMENFIELD

THE CIVILIZED WORLD celebrates this year the ninetieth anniversary of John Dewey, one of the great spiritual and intellectual figures to appear on the American scene within the last half-century.

Though he lived in an age of specialization, Dewey has maintained the tradition of illustrious personalities of old, who embraced all aspects of human knowledge; with them he can say, "*Homo sum et humani nihil me alienum puto.*"

Dewey imbibed the finest contributions of his contemporaries and put his own mark upon the fields of philosophy, psychology, and education, as well as the sociology and political science of his day. Indeed, the very name Dewey has become the symbol of a school of thought that has made an indelible impression on the thinking of our age.

His views are felt particularly in Education, in which field he influenced a generation of dreamers and builders of schools and educational institutions that have become an integral part of our cultural heritage. "Education," says Dewey, "is the laboratory in which philosophic distinctions become concrete and are tested;"<sup>1</sup> he therefore dedicated his mind and energy to research and instruction, administration and experimentation in Education.

This powerful influence in education could not but reach the Jewish school as well; hence this paper on "John Dewey and Jewish Education."

<sup>1</sup> Democracy and Education, p. 384

## *The Essence of Education*

The term "Education" evokes the image of schools, teachers, classes, books and the like. This association is the result of concepts which prevailed for generations—namely, that the aim of education is to prepare the child for adult life, and that the afore-mentioned tools can best achieve this end. Dewey challenges this view, and advances the new principle which constitutes the corner stone of his entire system, namely that "Education is life, and not preparation for life." Classrooms and books are but important instruments to be used in education; the decisive factors are activity, experience, life! Every act and experience in the home, the school, and in the marketplace, happy as well as tragic events, are all educative factors which influence, for good or bad, the mind and the attitudes of the child. One might say that every change experienced in life is part of the process of education. The school, therefore, should become a "school of life" rather than a school concerning life. "Without the particulars as they are discriminated by the active responses of sense organs, there is no material for knowing and no intellectual growth."<sup>2</sup>

To be sure, the interests and range of experiences of the child are not like those of the adult; and since "existing life is so complex that the child cannot be brought into contact with it without confusion or distraction," Dewey advises that "The school as an institution should simplify existing social life; should re-

<sup>2</sup> Democracy and Education, p. 400.



duce it, as it were, to an embryonic form."<sup>3</sup> The child must pass gradually from simple and immediate conditions of life that are close to him to more abstract and complex situations.

A wide range of experiences on the level of the child will in itself prepare him for the requirements of a more adult life. It is not the purpose of education, however, to sacrifice the interest of childhood to maturity. "A musical phrase has a certain close, but the earlier portion does not therefore exist for the sake of the close as if it were something which is done away with when the close is reached. And so a man is not an adult until after he has been a boy, but childhood does not exist for the sake of maturity."<sup>4</sup> Every period in the life of the individual is a goal in itself. From the point of view of education, "Infancy, youth, adult, life—all stand on the same educational level."<sup>5</sup> Education deepens, broadens, and enriches the experiences of the pupil according to the circumstances, tastes, and occupations of his age.

Dewey's ideal of the "school of life" brought about significant changes in the structure of American education. Instead of concentrating on conveying information and ideas, many pedagogues began to create a set of conditions and an atmosphere in which the child could find expression for his desires, talents, and needs, through activities and experiences.

This fundamental principle has influenced educational theory and practice of all schools and even those who did not agree with Dewey's conclusions nevertheless became conscious of the great educational value of "experience" and "activity," and made use of his approach to improve the work of their schools.

Under the influence of Dewey, the modern Hebrew teacher too began to emphasize the value of "practices" and

"observances" in the life of the Jewish child in America. Traditional Hebrew education has always stressed the value of *Mitzvot*: good deeds and performances; however, since this emphasis was essentially due to religious considerations, the teacher of old paid little attention whether the *Mitzvot* were suited to the interest or capacity of the child.

The modern Hebrew school, which is essentially the product of the *Haskalah* the movement for enlightenment, emphasized until recently study and books rather than experience. Those who broke with tradition opposed everything associated with it, including the insistence upon "deeds" and "performances." Dewey's emphasis upon experience opened the eyes of many of the modernists in Jewish education to the value of the traditional Jewish educational emphasis upon participation as much as on learning. All that was needed was to make sure that the "performance" be geared to the level of the child rather than that of the parent or teacher. As a result of this change Jewish educators who became imbued with Dewey's teachings, brought about significant changes in the Hebrew schools curriculum. Children's services, "Keren Ami" for training in social responsibility, dramatic presentations, music, handicraft, assemblies, and the like in the modern Hebrew school—are directly or indirectly the result of Dewey's emphasis upon the "deed" rather than the "word," the "experience" rather than the "concept."

Dewey's influence upon Jewish education expressed itself also in the form of opposition on the part of some Jewish liberals who maintained that the whole Hebrew school is incompatible with progressive education. They argued what has "Torah," the teaching of Jewish traditions of old, to do with modern American life? What is the relation between the cultural heritage of the past and the interests and needs of the child in the present? What has Hebrew education to

<sup>3</sup> My Pedagogic Credo, p. 12.

<sup>4</sup> Experience and Nature, p. 99.

<sup>5</sup> Democracy and Education, p. 89.

contribute to the growth and development of the child of today, if the major part of its program is immersed in "yesterday?" Moreover, if Hebrew education cannot contribute to the welfare of the child, the time and energy used for Hebrew schooling deprive the child of opportunities for his physical and social well being.

To be sure, these questions and doubts spring from other sources, are motivated by other considerations, and are frequently colored by the desire of some Jews to conform to the tastes and vogues of the majority. But, whatever the motives, they are in error when they invoke Dewey's teachings in their opposition to Jewish education, as "the inheritance of the past" which has no bearing upon the life of the child. Life according to Dewey is more than the immediate response to stimuli, it is fundamentally the reaction of the individual to his environment; the life of the child therefore must not be viewed as something apart from his environment. As far as the Jewish child is concerned, his environment in addition to the American realities of a general character includes specific Jewish factors, Jewish parents, relatives, and friends, and non-Jewish neighbors who think of him as Jewish. Not to pay attention in the education of the Jewish child to his "Jewishness" would mean to disregard significant aspects of his experience, an unwholesome approach from the point of view of progressive education.

It is also incorrect to suggest that Dewey and pragmatism minimize the heritage of the past. As a believer in the force and values of human civilization, Dewey recognizes and esteems the past. As a realist he knows that "yesterday" is but the threshold of "today" which still exists even when we cross it. What Dewey calls for and this has become the guiding principle of modern Hebrew education, is: Not to remain in the "yesterday," not to sanctify the past, but rather bind it to the present. "The past," says

Dewey, "is a great resource for the imagination; it adds a new dimension to life, but on condition that it be seen as the past of the present—not as another and disconnected world."<sup>6</sup>

Modern Hebrew education emphasizes, too, the value of the "present" in Judaism. J. M. Berdichevski, one of the pioneers of the Hebrew renaissance, expresses the views of the modern Jewish educator when he says, "The present is the foundation, while the past is the roof above." If Hebrew education dedicates a major portion of its program to the study of the past, it is because it represents a "great resource for the imagination" which can do much to enrich the present. Not to make use of the Jewish heritage in the Jewish school would be to squander treasures accumulated through effort and sacrifice through the ages and contrary to the tenets of pragmatic education.

One may question whether the Modern Hebrew school has developed adequate tools to make good use of the past for the benefit of the Jewish child in the American environment; however, this problem obtains also in general education, namely, how to relate history to human destiny in a manner to be understood and appreciated by the student of today.

Through the training of a new type of teacher, one may hope that eventually Hebrew education, as well as general education, will find a way of using the past for the present.

#### *The Center of Education*

The second principle which is the heart of Dewey's educational philosophy is that the child is the "center" of education. Generations of pedagogues in the past had well defined ideals and established goals which they believed were essential for the welfare of the child, and therefore looked upon education as the means of imparting their ideals and objectives. The "center" of education was therefore

<sup>6</sup> *Democracy and Education*, p. 89.

the program of studies, subjects, and teachers; all the pupil had to do was to absorb what was prepared for him.

Dewey, to whom "education" is synonymous with "life," brought about significant changes in regard to the relation of the school to the pupil, for if education is to deal with life then the child and not the ultimate objectives must become the center of education, and the child's capacities, needs, and tastes must become the determining factor in the content and form of the school curriculum.

According to Dewey the child is not a *Tabula Rasa* upon which it is possible and permissible to inscribe whatever teachers or parents desire. The child is a personality, possessing a will, drives, and inclinations of his own—all of which must be taken into consideration in the preparation of the curriculum. Just as it is impossible for someone to digest the child's food for him, so it is impossible for outsiders, be it parents or teachers, to take the place of the child in the educational process.

It is a mistake to look upon the child as a passive learner by imitation. On the contrary, the child imitates because he desires to learn and because he has the urge to do things and achieve results. "He imitates the means of doing, not the end or thing to be done. And he imitates the means because he wishes on his own behalf, as part of his own initiative, to take an effective part in the game."<sup>7</sup> The purpose of education, therefore, is not to burden the child with things outside his interests, but rather to create the conditions and provide the tools which enable him to give expression to his own desires and abilities. To be sure, the child may also learn under the pressure of force and intimidation, but under such conditions he does not identify himself with the subject or the performance, but rather chooses one of two evils, study or punishment, and as long as his study

does not proceed from his own free choice, his knowledge is bound to be superficial and defective. The Talmudic sages many centuries ago saw the wisdom of this position when they stated "one learns only what one desires to learn." (Avodah Zarah 16).

Dewey's views concerning the child as "the center" brought about important changes for the better in the entire school system. There are many who remember school conditions of their childhood and are therefore able to appreciate the accomplishment of the modern school which brought about greater understanding of and a finer regard for the personality of the child. If today there are large numbers of children who enjoy going to school and derive great happiness there, it is due in no small measure to Dewey, who called attention to the creative capacities of the child and thereby opened new vistas in the practice of education.

In this regard too, the Hebrew school learned much from Dewey. Even today there are still in existence old fashioned *Hadarim* which are a living testimony to the great change that occurred in the field of modern Hebrew education in America. Much of the opposition or indifference to Jewish education on the part of some American Jews can be traced to the unhappy memories associated with the type of traditional teacher who did not "spare the rod."

Jewish educators and laymen point frequently to the inadequacies of the Jewish school in America. At the same time one must take note of the fact that children who attend the Hebrew school, do so, in the main, of their own free will. The majority of Jewish parents in America have neither the inclination nor the means to force their children to attend Hebrew schools. Indeed, there are instances of pupils who attend despite the indifference of their parents. When one considers that attendance at public schools is an economic and social neces-

<sup>7</sup> Democracy and Education, p. 42.

sity, yet must be made compulsory by law, one can appreciate the accomplishment of the daily Hebrew school which, without legal force or external pressure, and despite many obstacles, has succeeded in attracting some 125,000 children. (An additional 125,000 attend Sunday schools).

The procedures used by the Hebrew teacher in dealing with the child have been influenced directly or indirectly by Dewey and his followers, who enunciated the principle that education is for the child and not the child for education; that "the aim of education is to enable individuals to continue their education . . .<sup>8</sup> or to paraphrase a Rabbinic dictum, "the reward of education is further education."

In the history of human civilization it is not unusual for disciples, rather than opponents, to misinterpret the teachings of their master. Dewey's teachings too have suffered from the misinterpretations of his over-zealous disciples. Among those who accepted the principle of the child as the "center," many arrived at the mistaken notion that since the child is of primary consideration in education, he is also to become the determining factor, and it is therefore the duty of the teacher to satisfy not only his needs, but also his whims and caprices. These extremists confused Dewey's position that the child is not essentially bad, with Rousseau's views that the child is essentially good. They maintained, therefore, that the school should introduce into the classroom only such subjects and projects which attract and please, on the assumption that through natural good inclinations the child would select that which is good and wholesome.

In Hebrew education, too, many critics have found fault with the Hebrew school on the ground that the pupils must study subjects and engage in activities which do not correspond to their desires or choice, but rather to those of their

teachers and parents. These critics believe that the Hebrew school should be built upon new foundations—projects and programs that attract the child and are selected by him, and eventually he will also choose to study the difficult subjects such as the Hebrew language, Bible, history, etc.

Such interpretations of the nature of the child and his inclinations brought about distortions of Dewey's theory of education; Dewey has, therefore, in more recent years, sought to correct these misleading views. In his book "Interest and Effort" he distinguished between "pleasure" and "happiness," between "interest" and "excitation." In the process of normal education, there is "interest" which leads to "effort," but "... interest, in the sense in which it is opposed to effort, means simply an excitation of the sense organs to give pleasure resulting in strain on one side and listlessness on the other."<sup>9</sup> Continued excitation harms the child, for it causes a lack of psychological balance and enslaves him to external stimuli. "Some children," Dewey states, "are as dependent upon the recurrent presence of bright colors or agreeable sounds as the drunkard is upon his draw." It is not correct to say that the child wants only those things that are simple, easy, and pleasant, and that he is not ready to take initiative in the attempt to gain the difficult objective. Biologically and psychologically the child is not lacking in energy and interest to make it necessary to bribe and attract, or coerce him to study and participate. On the contrary: we should recognize that "there are certain powers within the child urgent for development, needing to be acted out, in order to secure their own efficiency and discipline . . . (these impulses) result in formation of steadiness and persistent habits in the service of worthy ends." The interest of the child becomes greater and more easily developed if he makes

<sup>8</sup> Democracy and Education, p. 117.

<sup>9</sup> Interest and Effort, pp. 13-14.



an effort, overcomes obstacles and discovers his potentialities. "To repress interest," says Dewey, "is to substitute the adult for the child, and so to weaken intellectual curiosity and alertness, to suppress initiative, and to deaden interest. To humor the interests is to substitute the transient for the permanent."<sup>10</sup> Therefore, the purpose of education is not to make tasks interesting and to give the child what is easy and familiar, but rather to help him pass from one problem to another and from one task to another. In other words, "help him to help himself."

In this light, the function of the school is to guide the student to deal with problems that are neither above nor below his ability, but rather in keeping with his capacities and potentialities. Similarly, the purpose of Jewish education is neither to coerce nor to persuade; not to make harder or easier Jewish life and studies for the pupil, but rather to create the environment and interpret the values of Hebrew culture and religion in a manner that suit the age and abilities of the child. In the words of William H. Kilpatrick, "It is not the purpose of education to have the child do as he pleases, but rather that he be pleased with what he does."

#### *Education and Democracy*

The issue of democracy looms large in America today. From university forums and in the market place, over the radio and in thousands of essays and books the discussion is carried on in regard to the nature and significance of democracy, its virtues and shortcomings, accomplishments and failures, problems and prospects. This process of re-examination is the result of deep concern over the fate of democracy, vis a vis totalitarian doctrines, which had made great inroads within the last decades. This widespread study and discussion of the problem has led many a thinker to the conclusion that

democracy must be approached not only as a political system, but as a *weltanschauung* and a way of life, a faith and a vision for a better society.

If John Ruskin is right that "vision is the secret of genius," then Dewey is the true genius of our generation, for long before the cataclysmic events of the Nazi era, Dewey recognized the shortcomings of American democracy and called for "democracy in education" and "education in democracy." Indeed, one of his significant works bears the title of "Democracy and Education," where he lays the foundations for the view that "it (democracy) is primarily a mode of associated living,"<sup>11</sup> and not merely a political order.

According to Dewey, the concern of education in democracy is not predicated upon preference of one political system over another, but upon his conception of education as a social process and upon his belief that the individual can find fulfillment only in a democratic society.

In his "My Pedagogic Credo," which appeared as early as 1897, Dewey says that "all reforms which rest simply upon the enactment of law, or the threatening of certain penalties, or upon changes in mechanical or outward arrangements, are transitory and futile," that . . . "education is the fundamental method of social progress and reform," and that "If we eliminate the social factor from the child we are left only with an abstraction; if we eliminate the individual factor from society, we are left only with an inert and lifeless mass." Only through the "ideal school," says Dewey, will there be established ". . . reconciliation of the individualistic and the institutional ideals," and therefore the teacher must engage not only "in the training of individuals, but also in the formation of the proper social life," whereby the pupil will learn to adapt his interests to those of his fellow-men.

<sup>10</sup> My Pedagogic Credo, p. 14.

<sup>11</sup> Democracy and Education, p. 101.



Speaking of the ideal teacher and his role in the building of the democratic society, Dewey, the pragmatist, becomes a religious poet declaring that "the teacher is the prophet of the true God and the usherer of the true Kingdom of God." Because of this passionate affirmation of democracy as a means and end in education, his friends and disciples maintain that what Thomas Jefferson was to political democracy, Dewey has been to democracy in education and society.

The issue of democracy is comparatively new in the Hebrew school, for modern Jewish education developed in Eastern Europe, where political democracy was unknown. Moreover, Hebrew education has been voluntary and therefore was not subject to the bureaucratic rule of government controlled schools. On the contrary, Hebrew education has suffered from excessive freedom, one might say even anarchy. However, since the rise of Nazism, the Jewish community has become alerted to the problem of democracy, for the Jew has learned from recent experiences that his welfare is bound up with the welfare of a democratic society.

This interest in democracy is also reflected in Jewish education. There are those who wish to make use of this newly awakened interest in order to introduce new values into the Jewish school and bring about improvements in its curriculum. But there are those also who maintain that training in democracy means accepting the pattern of the majority and doing away with any kind of education that emphasizes differences, including Jewish education.

In his book "Freedom and Culture,"<sup>13</sup> Dewey expresses the thought that should totalitarianism come to America, it would do so under the guise of protecting democracy from its enemies. This is a warning that should be heeded by every lover of democracy.

<sup>13</sup> *Freedom and Culture*, p. 68.

The notion that democracy is to be achieved through yielding of the rights of self-expression of the minority, goes counter not only to the best interests of Jewish education but to the ultimate fate of democracy itself, for every concession or compromise caused by external pressure, be it political, social, or economic, weakens the foundations of democracy, whose very essence depends upon the free choice of the individual or the group, as long as it does not interfere with a similar choice of other individuals or groups.

In the words of John Childs, a distinguished disciple of Dewey, "democratic society which has respect for the individual will also prize individual differences and uniqueness". . . such a society "will seek to encourage a healthy diversity, restricting it only where necessary to secure that coordination which is required for the maintenance of the welfare of all. Thus a democratic society implies a plurality of groups and a distribution of power."<sup>14</sup>

Jewish education and similar expressions in America deserve encouragement because the survival of minority cultures are in themselves a challenge to totalitarian and anti-democratic forces. Following Dewey's views, one might say that to deny the right and opportunity to Jewish education is to deny the principles of American democracy and the basic teachings of progressive education.

\* \* \*

Only the future will tell whether all the teachings of Dewey will stand the test of time. There are those who doubt whether the school can bring salvation to society without fundamental changes in society itself. The school is, after all, only one factor in the life of the child and not even the decisive one. The question remains, is it for the ideal school to

<sup>14</sup> *The Philosophy of John Dewey*, p. 442.

create the new society or is it the duty of society to create the ideal school? Some are skeptical about Dewey's experimental approach in regard to educational objectives and doubt whether it is possible to achieve any results in education without set goals and established objectives. Even if we are to accept Dewey's views that the task of education is to teach "how to think" and not "what to think," the problem still arises as to what should be the nature and content of the process of thinking.

In his more recent writings, Dewey refers to ethics as a basic principle in education and to faith<sup>15</sup> as a factor in

social expression. In these writings he comes closer to traditional values in Jewish culture which are still cherished in Jewish education. But whatever the ultimate fate of some of Dewey's views and beliefs, his will remain an abiding contribution to the progress of education. By his recognition of the value of experience, his emphasis upon the centrality of the child in the school and his vision of education for the freedom of the individual and the group, Dewey has also made an indelible imprint upon the fortunes of Jewish education in America.

<sup>15</sup> Freedom and Culture, p. 126, also "John Dewey and the Promise of America," p. 60.



*First Steps*

ISAAC FRIEDLANDER

# Problems of Modern Emigration

By JOSEPH GETA

**K**NOWING THE CONTINENT, which I recently visited, I conceive that a quarter of a peaceful century must pass if ever life there is to offer hopeful prospects for a young generation. This may sound very pessimistic, but in spite of a temporary economical recovery of some European countries, it is the truth. I have not even calculated the strong possibility of a war between the East and the West, the threat of which follows you like a dark shadow whenever you put your feet on Continental soil.

I do not prophesy that people in England or on the Continent will say that a war is imminent; no, Dutchmen, Frenchmen, and Germans will tell you that sooner or later there must be a clash between the East and West; it may be tomorrow it may be in three, five, or

even ten years' time, but the political horizon over Europe shows such distinguishable marks of a coming world catastrophe that you have to take these dark shadows into consideration when making future plans: when you, like me, have recently got married, or are getting married; when you want to settle down and build a home, raise a family, and live as an ordinary citizen.

In front of me I have the statistics of nine International Gallup polls published by the British Institute of Public Opinion, in the *News Chronicle*, which conducted a survey to find out whether the average person would like to emigrate. The question was "If you were free to do so, would you like to go and settle in another country?" The replies of British people were:—

|       | Yes | No  | Do not know | Ages      | Yes | No  | Do not know |
|-------|-----|-----|-------------|-----------|-----|-----|-------------|
| Total | 42% | 53% | 5%          | 21-29     | 58% | 37% | 5%          |
| Men   | 44% | 51% | 5%          | 30-49     | 47% | 47% | 6%          |
| Women | 41% | 53% | 6%          | 50-65     | 37% | 58% | 5%          |
|       |     |     |             | 66 & over | 15% | 81% | 4%          |

In the following different countries the answers give an interesting percentage:

|         | Yes | No  | Do not know |
|---------|-----|-----|-------------|
| Holland | 33% | 56% | 5%          |
| Italy   | 29% | 64% | 7%          |
| Norway  | 28% | 66% | 6%          |
| France  | 25% | 72% | 3%          |
| Denmark | 24% | 75% | 1%          |
| Sweden  | 13% | 85% | 2%          |
| Germany | 46% | 47% | 7%          |

The next question the British Institute of Public Opinion asked their readers in

Britain was "Where would the people like to settle in their new homes?" 9% chose South Africa, another 9% chose Australia, 8% chose New Zealand, 6% wanted to go to Canada, and 4% to the United States. The rest of the 42 per cent wanted to go to various parts of the world, mainly to British colonial possessions.

The above-mentioned extract of the Survey of the British Institute of Public Opinion, as it was published in the English Liberal daily paper the *News Chronicle*, shows that our plan to emigrate is

not an idea of an insignificant minority, but a modern and topical problem of the twentieth century.

The next question which arises from our intention to emigrate is undoubtedly "*Quo vadis?*"—"Where do we go from here?" It seems that the last question is of the same importance as the will to leave this island or the continent.

One of the countries I would like to go to is New Zealand. The reason why I have chosen New Zealand as the best country for emigration is not so much, as you will see later, from an economical point of view as from a strategical one. This dominion, with its 103,416 square miles and a population figure of 1,747,669, stands a very good chance of surviving undamaged from a conflict between the East and the West. But what chance has the average emigrant of making his passage to Wellington or Auckland? What will he find when he is really one of the lucky thousands whose wish is fulfilled?

Every day an average of 1,200 letters arrive from Britons at the Immigration office of the New Zealand Government here in London. Many of the applicants foresee only a fairy land dominion in New Zealand, which for its size and remoteness has achieved a fame and importance out of all proportion to other countries. They forget the geographical as well as the economical situation of New Zealand.

It is a remote and secluded country; just as England lies at the centre of the world, New Zealand lies at the perimeter. Her nearest "neighbor" is Australia, twelve hundred miles distant, and the motherland, England, is twelve thousand miles away.

In spite of the fact that the country more or less lives on its agricultural production, the immigration authorities are not anxious to get new farmers into their country, but are searching for young unskilled men who are willing to go into coal-mining and the timber mills, and women who are willing to serve in hos-

pitals as nurses or as domestic workers.

The emigrants who believe in taking up farming in the "New World" will be surprised at the price they have to pay for a dairy farm, which amounts to £7,500; £10,000 for a sheep farm; £6,000 to £7,500 for an arable farm; and £3,500 to £4,000 for a fruit farm. The average dairy farm is about 100 acres (50 milking cows). Further, there is no comparison between the farming conditions in Britain and New Zealand.

The living standard, which gives the average worker a weekly income of £7, is certainly higher than in Britain, but does not give the emigrant an opportunity of climbing to the top of the ladder, to make a fortune for himself. New Zealand is not a land with great money making opportunities; it has its rich and its poor like any other country, but the rich are never very "rich" and the poor are never very "poor." A man who has a salary of £500 a year is doing well.

The social development of the country has, during the previous years, taken a great step forward, and the national system of free, secular, and compulsory education has been established since 1877. The State itself has today 39 state secondary schools, 95 district high schools, 21 technical high schools, and 7 combined schools.

The greatest social problem for the emigrant of the twentieth century is the present colonisation status in which the country still finds itself. The major entertainment of the New Zealanders is listening to the radio; the "Pub's" are closed by 6 o'clock; there is no intellectual life, nor theatrical, literary, or musical circles such as we find everywhere in Europe. It takes an outsider a long time to adapt himself to the social environment.

My next visit was to the South Africa House in London. Shortly after I had passed through the entrance, a commissioner asked me what I wanted and after stating my wish to receive a pros-

pectus and information for considering emigrating to South Africa, a four-page questionnaire and a general memorandum were given to me. The questions were as follows: Surname, other names, address, Nationality, Sex, Country of Birth, whether married or single, Children (sex and age), Profession or occupation, Full qualifications, Financial circumstances, Reason for desiring to enter the Union (to take up employment already arranged, or to seek employment, or to practise a profession or to open business, or to establish an industry, or as the case may be. . . .) Point six of the memorandum states that in normal times living costs are slightly higher than in the United Kingdom on account of the better living standard of the working man.

An important factor which every emigrant to the Union of South Africa has to consider is the weather, as the climate varies considerably according to locality. The annual temperature over the whole Union is about 61° Fahrenheit. The Union of South Africa states a distinct preference for natural-born British subjects. Education, the memorandum points out, is also reasonable in South Africa. Primary education is mostly free; secondary school fees range from 17s. to 20s. a month; and private school fees from £10 to £12 per term.

The recent riots between Indians and Afrikaans have strongly demonstrated the danger of a growing white emigration into the Dark Continent. The color bar which excluded the native from skilled work, and the European Trade Union which had insisted on the color bar to prevent natives in the town from building their houses, have certainly not increased the prestige of the white man.

Under the Malan Government anti-Semitism has grown in the capitals of the Union, such as Cape Town and Johannesburg.

Until now everything I have written about South Africa, starting from collecting the questionnaire up to recent politi-

cal developments, certainly gives a negative reply to the question, "Shall I go to South Africa." But this opinion of the Dark Continent does not exclude the fact that South Africa is still a country where you can get rich, where you can make a fortune much greater than in New Zealand, and where social life has developed towards a Continental standard. South Africa is still the gold chamber inside the British Commonwealth; this country has the greatest gold production in the world, 425 tons per year, having a value of 435 million dollars, which is 40% of the world's gold production.

The whole of South African industry depends on the gold production. 70% of her exports is gold; the rest are coal, iron, wool, and sugar. For the United Kingdom the South African Union is the best consumer, and before the war Great Britain Exported 165 Million Dollars of goods to the Union of which two-thirds was paid in gold.

But the greatest problem of the Union is, as I have already mentioned, the racial question. 228,000 Hindus and Mohammedans are living in the Province of Natal. The white emigrants are still a minority and if political trends inside Europe move towards serious loss of prestige for the Western World, its psychological reflections on the Dark continent may become very visible.

The dominion where neither loneliness nor racial hatred is preached, and which is still first choice for British and Continental emigrants is Australia. More than 85,000 Britons are waiting for a passage to this Dominion. Ex-servicemen here again have special priority and the passage to Australia could be arranged for £10. But to receive a ticket for such a small sum you must qualify under certain conditions, such as, that you cannot afford to pay more, that you have a job and relations waiting for you in Australia; also such cheap passages are taken in transport groups.

Now let us come to the important ques-



tions, such as the cost of living and average income. During the last ten years the average income of all workers in Australia has increased from £68 in 1937, to £327, a year. The average pay in the building trades amounts to over £7 per week, and income tax has decreased since the end of the war. A single man's or woman's £500 year income is taxed £98.7s. Od. The same income, if the taxpayer has a wife and two children, is taxed at £58.1s. Od.

Alan Wood, the well-known Australian author, published in the *London Evening Standard* "An intelligent Emigrant's Guide to Australia," in which he describes conditions which we would find in Australia, such as:

You can get plenty of sunshine and fresh air, unless you live in a city like Sidney. There is plenty of food.

That Australians are all tall and tough like Chip Rafferty, accustomed to galloping over wide open spaces on a high spirited horse, is a false picture of the average Australian, Wood declared; and he said the idea that Australians are uncultured and crude people is certainly wrong. Further he denies that Australia is a country of adventure.

But coming back to the official information, we find that this dominion has its own population problem; the country is crying out for immigrants, and Australia admitted 12,000 displaced persons during the last two years. As Mr. Caldwell, the Australian Emigration Minister declared, his country has jobs for 200,000 potential immigrants within the frame work of her existing industrial organization.

The greatest problem for the Australian Government is the shipping question and also the shortage of houses; she needs approximately 300,000 houses. In normal times, however, it is reckoned that the rent for an average brick house, four rooms and a kitchen, is about 25s. a week. Food is plentiful and Australia,

with her 7,300,000 population living in an area of 2,974,500 square miles, has a long way to go until the Government plans of raising the population figure to 12,000,000 by 1980 is fulfilled. At present the Government considers giving yearly entry permits to 70,000 emigrants.

Most of the old stock of Australians are settlers from Scotland and Ireland, and during recent years a strong emigration wave of Greeks, Italians, and Maltese has come. The Australian Government's demand for more immigrants comes through the strategical situation of the country. From all sides of the Pacific, Australia can be attacked, and the increasing birth rate of the Japanese nation, which sooner or later will be evacuated by the American Occupation Forces, may contribute towards a new danger spot in the Far East.

Today, two of every three Australians are living in the great modern cities of the country, the rest are farmers who are producing so many agricultural products that a large amount is being exported. Australia is a completely independent Commonwealth; Canberra is the capital of the six Union States in this Dominion.

More than 60% of the Australians are living in their own houses. With the birth of every child, the father receives £5 from the State. For two months after the birth of the child, the mother receives a weekly allowance of £1.5s. Od., and with the birth of the second child this allowance continues until the child leaves school.

There is hardly any unemployment in Australia, and making a summary of the collected information from New Zealand, South Africa, and Australia, I have come to the conclusion that this Dominion possesses all the qualifications for emigrants to start a new life with a better future.

But before coming to the end of my research study of the problem of modern emigration and the outlook for Europe, I have to mention one more place which

is strongly favoured by intending emigrants. This is Canada. The population of Canada is only 12,000,000 or 3.32 persons per square mile. In the International Trade Market, Canada takes third place; she has become during recent years the greatest export country for wheat and corn, as well as for wood and other raw materials.

The wage earners in Canada are on the whole better off than in Britain, as the average wage packet amounts to over £8 per week. A pound of beef-steak costs just over 2s., and 15 lb. of potatoes even less than that. Butter comes to something like 2s. 3d. for a pound.

In spite of the great size of the country, the housing shortage is still an acute problem in Canada, and it is easier to find a house than a flat. As in Britain, the price for houses has gone up between the years 1938 and 1948. A house which in 1938 cost £2,000 costs today £3,500. Rents in the city range from £6.10s. Od. to £30 per month.

The income tax for a single man who earns £500 a year is £75. A married man with two children earning £1,000 a year will pay £116 income tax.

Inside the Dominion of Canada there are four very distinct units each with widely different economical interests, and separated from one another by mountains or by hundreds of miles of sparsely settled areas. Each of these units has its historical traditions and the two languages spoken in the country make it necessary that the future emigrant think in which part of the Dominion he would have a better prospect of settling down.

Here, as in South Africa, the climate is a major problem. The Canadian winter starts early and lasts long. The summer is very short. The strategical position of the country shows that in a future war Canada may have to play a decisive part.

The Canadian authorities predict that through the steadily increasing number of emigrants to Canada, the population figure of their country will, by 1970 reach

15,400,000. Most of these emigrants are coming from Britain, but what will the future of Britain be like?

At present nearly 50,000,000 people are living on 89,000 square miles in the United Kingdom. Under present circumstances, Britain is not in a position to feed more than 30,000,000 from home production and from import goods exchanged for British exports. To survive, economically, Britain should send 20,000,000 emigrants to her dominions. If the present Government supports the scheme of sending 20 million Britons to the Dominions, England will have to face a great crisis in production, because of the shortage of man-power. If it is to maintain its output of manufactures it cannot afford mass emigration to any of the dominions. The Conservative Party as well as the Labour Party do not support the idea that Britons must find their future across the seas, and for this reason the endless forms, medical examinations, the long waiting lists, and the expensive fare to the Dominions are discouraging people from taking a look at the new world.

We in England are bearing every-day life with cynical despair, hoping that a miracle will turn this island into a paradise, that peace and prosperity will come back to earth, that queues and restrictions will one day disappear over-night and the fear of an atomic war will seem only a fairy tale; that Europe, and Britain in it, will survive all hardships and economical sufferings, and that the problem of modern emigration will no longer be compelling. But to believe that this will happen in our life-time is to believe in a fools' paradise.

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*To do what we will, is natural liberty; to do what we may consistently with the interests of the community to which we belong, is civil liberty, the only liberty to be desired in a state of civil society.*

WILLIAM PALEY

## BEFORE A STATUE OF APOLLO

*By Saul Tchernichowski*

*Translated from the Hebrew by SOLOM J. KAHN*

I come unto you, forgotten god of the ages,  
God of ancient times and other days,  
Lord of men of primitive freshness,  
Exuberant with vigor and plenty of youth!  
God of a mighty generation of giants,  
Whose conquering sons dared even Olympus,  
The abode of heroes, adorning with garlands  
Of laurel-leaf their arrogant foreheads,  
Masters of their idols and like unto them,  
Challenging the will of the world's rulers;  
A race of gods on earth, life-intoxicated,  
Strangers to illness and houses of pain.  
O fresh youth-god, magnificent, full beautiful,  
Subduer of the sun and life's hidden truths  
With clouds of song and all its treasured hues,  
With your seas of melody's manifold waves;  
God of life's joy, its riches and splendor,  
Its strength and its secret stores of light and shade.

I come unto you—do you remember?  
I am the Jew: your adversary of old! . . .  
More than Ocean's waters between two continents,  
Full to over-flowing with multitudinous uproar,  
Wide and firm is the gulf that yawns between us.  
Heaven itself and the ample plains could not,  
Stretching, annihilate the abyss dividing  
The Torah of my fathers from your adorers' cult.

Look you upon me! Because I have gone my way  
Farther than all others before me, and man,  
Death-doomed and straying, must follow in my path.  
Therefore I am the first to return unto you,  
In a moment of loathing, the death-throes of generations,  
My vital soul, earth-hungry,  
Has burst the chains that bound it.

A people ages—with it age its gods!  
Passions frozen in men of failing strength,  
From out the prison of centuries, spring to life.  
My light of god! cries the marrow of my bones—  
Ah life! each limb, each vein cries out.  
Ah, light of god and life!

And I come unto you.

I come unto you, before your statue kneeling,  
Your image—symbol of life's glory;  
I kneel, I bow to the beautiful good, the sublime,  
To that which is exalted throughout the world,  
To that which is glorified throughout the creation,  
Elevated among the secret mysteries of the Cosmos.

I bow to life, to valor and to beauty,  
I bow to all precious, to all lovely things  
Bestowed by God Almighty (since then destroyed  
By living corpses, human rottenness, strivers with life)  
The God of waste wildernesses, wonderful,  
The God of them who conquered Canaan in a whirlwind,—  
Then fettered Him with the straps of their phylacteries. . . .

# First Days in America

By CHARLES ANGOFF

NECHAME, like her mother and grandmother and the others, was too busy at first to think much about her new surroundings or to discuss them, but she did feel a considerable disappointment for a while. Alas, the *goldene medine* turned out to be pretty dirty, crowded, sordid, and as Grandmother Leah said, "There doesn't seem to be any room to breathe. Trees are as scarce as kind-hearted Russian priests." All of them also were troubled by the dust and smoke that soiled their linen and furniture. Then there was the noise. In Russia, after sundown, one hardly ever heard anything on the street, except the gentle sound of the bells of a distant *droszhke* or the soft voices of a passing young couple. Night time was quiet time. Here it was noisy time. And the people seemed so worried, so tired. Then there was the matter of the Christians and the Negroes. In Russia the Jewish neighborhoods were pretty strictly marked off from the Christian neighborhoods, in other words, Jews lived in ghettos. Thus the Jews in any one ghetto knew one another fairly well, or at least were acquainted with one another's faces, and Christian faces among them appeared infrequently and generally were the same ones, month in and month out, year in and year out. Life thus had a certain psychological pattern and security. Here, in America, for the first time in their lives, the Jews were in more frequent and closer contact with Christians than they had ever been before. Even in the densely Jewish sections of Boston there were, compared to what was the case in Russia, an immense number of Chris-

tians. In fact, about a dozen Christian families lived within a few blocks of Grandmother Leah's home and the same number lived within a few blocks of Nechame's home. The Christians were of all sorts: Irish, Italian, German, and some Spanish. They all seemed friendly enough and treated Jews like equals, but their nearness was so sharp a break in the experience of Jews that it took them a long time to get used to them, and to feel comfortable with them.

The Negro presented a special problem to the Jews of Boston, which at that time had a considerable Negro population. Most of them then, as now, lived in their own section, along Columbus Avenue and its side streets, but several Negro families lived among the Jews, generally in the small back streets and alleys. Few Jews in Russia had ever seen Negroes, and the sight of a large number of them, especially those of very black color, frightened most Jews at first. The Jewish women and children were afraid to walk on the same sidewalks with Negro men, and the Jewish men, though they seldom said so, were almost equally fearful. The Negroes, to them, seemed to be subhuman, animal-like. It generally took Jews many months to get over this fear, and in time they learned to get along very well with them and even to find in their company many qualities of humor and compassion that were much like those of the Jews.

The older folk, particularly Zayde Tzalel and Alte Bobbe, once they got over their original fear of the Negroes, found them very delightful companions. He liked Negro men because so many of



them had his habits: they filled their pockets with bits of string, nails of odd lengths, broken pencils, etc. Alte Bobbe liked the older Negro women because they had such marvelous medical ideas. It was from them, for example, that she learned that a rabbit's foot, if rubbed gently on a sore arm, can heal that arm within twenty-four hours; that molasses mixed with whiskey is good for the stomach ache; that a few hairs from a male pig can stop sneezing; that red underwear is good for keeping colds away, especially in the winter; and that a pinch of pepper in tea is extremely effective for stopping a tickle in the throat.

\* \* \* \*

The apartment where Nechame and Moshe and their children settled had three rooms, a "front-room" facing the street, and two other rooms. There was a coal stove in one of the two rooms, and that served as the kitchen. It also served as the bed-room for Nechame and Moshe. They did not sleep on a bed, for that would have taken up too much room; they slept on a spring-cot, which during the day-time served as a place to sit on. The two boys, David and Simche, slept in the front-room, also on a spring-cot, and the two girls, Esther and Aidel, slept on an iron-posted bed in the remaining room. Moshe and Nechame felt that the girls were somewhat more delicate than the others and merited a bed. The room where the girls slept did not have a window—only the front-room and the kitchen had windows, one each. This fact, however, did not bother Nechame and Moshe very much, since in Russia little attention was put on the value of fresh air. Moshe had heard about the importance of fresh air in his few months in America, but he put little stock in it, as he put little stock in the value of exercise or of vegetables such as lettuce, tomatoes, celery. For years, long after even Nechame had been converted to seeing good in eating vegetables, Moshe sneered

at all vegetables—except potatoes and carrots and cabbage, of course—as fit only for cows, pigs and *goyishke ferden* (Christian horses). In the kitchen there was a combination sink and wash basin. Nechame washed all the family laundry in the basin, and hung it on the roof of the building. The sink was also used as a bath for the children—and for Moshe and Nechame, too. The apartment had no toilet. There was a toilet in the hall, which was shared with another tenant on the same floor.

David naturally helped out in the house at the beginning and he tended his younger brother and two sisters, but he also could spend some time in the street and get acquainted with the people and things on Grove Street, which now represented all the legends and over-heard talk and dreams that he had come to associate with the word America. It seemed to him, at the beginning, that there were more people in his neighborhood than in the whole village in Russia where he had been brought up.

There was, indeed, so much to see that he hardly noticed the absence of trees on his street, and the absence of grass and roving goats and calves. The first time an automobile stopped not far from his home, he walked over cautiously and looked at it and looked at it, not believing that this contraption could really go all by itself, so to speak . . . though he had already seen automobiles in New York and in Boston, too, but he had never been really close to one as he now was. The wheels and the rubber tires on them appealed to him for some strange reason. He even dared to touch one of the tires and was thrilled at the feeling of it, but for a little while he missed the big wagon wheels that he remembered from Russia and that he had seen on a wagon that passed by on Grove Street but a short while ago. The wagon wheels seemed sturdier, more alive, as the horse was more alive than this contraption.

Still alone, he looked down the street

and saw a street-car pass by on Cambridge Street. He walked slowly down the street, got to the corner and hid himself partly behind a lamp-post—for he didn't quite trust the street-cars to go along the tracks—to study the next street-car more carefully, as it went by. Pretty soon another one did come by. It was pretty crowded with people, and he noticed that the street-car did swing a little bit to one side than to the other and he was a bit worried about its staying on the track, but it did stay on. He noticed the trolley tugging the electric wire above, and he marveled that the wire remained pretty taut, despite the obvious pressure of the trolley. Every now and then a spark would leap out from the contact of the trolley and the wire, and David imagined that the spark was the electricity he has been hearing so much about since he came to America. What he couldn't make out, though, was how an apparently cold wire could become so hot as to let off sparks. Maybe there was something at the end of the trolley that sort of kept lighting up the wire quickly, but what was it? Or maybe it was the other way around—there was something in the wire that went down the trolley and somehow made the wheels go round. In either case, how did the man at the wheel manage to keep himself from being burned by the sparks?

David turned to go back home. Just around the corner, on Grove Street, he saw a barber shop. He looked in and saw men shaving other men, also giving them hair-cuts. This was something wholly strange to David. Among orthodox Jews no one shaves, and while David had heard vaguely of such things as barber shops he had never seen one in his village, and he imagined that barber shops were to be seen only in really big cities. David, like his brother Simche, had his hair cut by his father or mother. David was fascinated by the little hair-cutting machine, and he imagined that it required great skill to use it, or, at least,

as much as it required to be a doctor, for the barber wore a white coat just like the doctors who had examined him and his family at Ellis Island. As David was watching what was going on in the barber shop another boy, a bit older than David, stopped at the window and also looked in. As soon as David sensed the other boy's presence he turned around and looked at him. Neither said anything. Both looked again into the shop and then they looked at each other again. This time the other boy said in Yiddish, "I have also just come from Russia."

A feeling of comfort went through David. He smiled and said, "I did, too."

"I thought so," said the other boy. "My people live over there, at Number 18."

"Mine," said David, "live at Number 10."

"So we're near each other," said the other boy, obviously glad.

"Yes," said David, also glad, because he had begun to worry about whom he would play with.

"There are other boys who just came from Russia," said the other boy. "On the other streets not far from here. I don't know the names of the streets yet, but my father told me."

"Have you seen any of the boys?"

"Two, yesterday. But they only passed by with their fathers. My father said I will find lots of playmates in the synagogue near here, and in *chedar*."

"How many days are you here?" asked David.

"Only a few days. Ten, I think. You?"

"Five days."

"*Chedar* is not far from here. I like it. Do you think your father will take you there, too?"

"He was talking about it. He said he would take me on the day after Saturday. I don't know where he will take me," said David.

"The day after Saturday is called here Sunday," said the other boy proudly, "It is the *goyishke shabbes*."

"Like in Russia," said David, eager to show that he also knew a thing or two, even though he was younger by two or three years than his new friend.

\* \* \* \*

They noticed a strange looking wagon being dragged by a man toward the corner of Grove and Phillips Streets, but a few feet away from where they stood. A young woman, his wife or sister, was helping him. They stopped at the corner, and most wonderful music came from it. The hurdy gurdy played *O Solo Mio* and *Rings on my Fingers* and the *Neapolitan Song* and three other songs, and the hearts of David and his friend were filled with a wonder and a sweetness and a tender helplessness such as they had never felt in all their years. They looked at each other and could not speak. Then they saw the young woman take out a tambourine from a box in front of the wagon and walk about, looking up at the buildings on Grove Street and Phillips Street, and some people threw pennies into the tambourine—bare pennies or pennies wrapped in paper. Then she returned to the wagon and all the while the man was playing that music. Suddenly he stopped playing, and the whole world seemed to stop for both David and his friend. For a second neither knew how they could bear to continue living without this music. And soon the man and the woman and the wagon were out of their sight.

"What do you call that wagon?" asked David quietly.

"I don't know," said his friend. "I have never seen it before, or heard it. I like it. I like it very much."

"It is so wonderful," David said. Then he asked, "Did you ever hear such a thing in Russia?"

"No."

"I didn't, either, I'll ask my father about it. Maybe we can hear it again sometime soon. It sounded a little sad, didn't it?"

"It did," said David's friend. He wanted

to add that it was the sadness that made the music all the sweeter, but something held him back. David had the same feeling, for both were in the throes of the sweet sorrows of early childhood.

The two had gone through a great experience together, an experience which, they knew, bound them closely. The experience almost had the character of a sacrament. They were eager to say this to each other, but with the shyness of childhood, which can be even stronger than the shyness of later life, they desisted.

Just then a woman's voice was heard calling from a nearby window, "Velvel? Velvel?"

Velvel called back that he would come right up. Then he turned to David and said, "That's my mother. What's your name?"

"David."

And Velvel ran off, leaving David so happy about so many strange and vague and wonderful things that he decided to rush home and tell his mother about them all.

\* \* \* \*

Several friends told him about the *chedar* on Chambers Street, where not only the regular subjects were taught, but also Hebrew language and literature and history, and where, indeed, Hebrew was spoken. Moshe visited it, and immediately felt uncomfortable. The teachers were shaven, and that bothered him. He felt that teachers were almost like rabbis, and both should have beards.

He also learned quickly that the teachers were nearly all Zionists, and in fact looked down upon Yiddish as the language of Jews of the Diaspora, not the language of redeemed, cultured Jews, who would in some future day again have a land of their own. This, too, bothered Moshe. He did not believe in Zionism; in fact, he looked upon it as almost atheistical. Of course, he revered the Hebrew language, but he thought that Jews should not speak it until the Messiah

came and Jerusalem was once again the land of the Jews. Until then, it seemed to him, Jews should speak Yiddish. Moshe noticed that at the Chambers street *chedar* girls also studied, right in the same class with the boys. This was very strange to him. In most Russian *chedars* there were only boys. Girls stayed home and helped their mothers. They were taught to read the prayer book generally by their mothers or by teachers who came to their homes. Some of the *chedars*, it was true, did admit girls, but Moshe looked down upon them, as did his father and grandfather. Still, Moshe had to admit that the teachers at the Chambers Street *chedar*—it was called Yvrioh—plainly were learned men, gentle people, and the *chedar* did have a fine reputation. It was also not very far from Grove Street. Finally, the tuition fee was not too large—twenty-five cents a week. So, without too much enthusiasm, he decided to take David to Yvrioh soon after the family got settled.

Every Sunday was registration day at Yvrioh. Moshe took David there and made the proper arrangements. The principal, Mr. Resnick, a rather large man with pince-nez glasses which kept falling off his nose, asked Moshe and David to wait a while, and soon he brought in Mr. Sidis, a teacher. Mr. Resnick introduced Moshe and David to Mr. Sidis. Mr. Sidis who was about twenty-five, asked David a few questions about the Bible and Hebrew literature and gave him a prayer book to read at random, and then he said to Mr. Resnick, in Yiddish, "He is very bright, brighter than his years. I should think the third grade would be too elementary for him. I would like to put him in my fourth grade." He turned to Moshe and said, "It will be a pleasure to have so smart a boy in one of my classes. These American children don't know anything. I try to hammer things into their heads, a little *choomesh* and things like that. After all, Jews have to know something, we are not *goyim*, but no matter what I

hammer into them flies out from one ear through the other right into the air. So it will be a pleasure."

\* \* \* \*

The first session that David attended was full of storm and fury. It began quietly enough. Mr. Sidis asked one of the pupils, Samuel Magodoff, a short, stocky, full-faced and black-haired boy, to tell the story of David and Jonathan. Young Samuel hemmed and hawed, then said, "They were friends, I think."

"Tell the whole story, Samuel," said Mr. Sidis calmly. Samuel didn't answer.

Mr. Sidis repeated his request. Samuel not only did not answer again; he did not raise his head from his desk. Mr. Sidis then raised his voice, "I want to know the whole, the entire, the complete story of Jonathan and David."

Samuel gradually began to talk, very slowly and in so low a voice he could hardly be heard. "Louder," snapped Mr. Sidis.

"I couldn't study the lesson last night," said Samuel awkwardly.

"Why?"

"My father was sick and I had to do things in the house."

"Your father was sick," repeated Mr. Sidis, as he approached Samuel. "How sick was he?"

"Just sick," said Samuel.

"Just sick. Plain sick. It's very funny, then, that I happened to have seen him last night on Barton Street, and talked to him, and he looked very healthy to me. A lot healthier than you will soon feel." At this, Mr. Sidis gave Samuel a sudden push on his shoulder and slapped him across his upper back. "So your father was sick," said Mr. Sidis and repeated the punishment.

"His father pays good money for him, and he doesn't study. I'm afraid to ask where he was," he said, addressing nobody in particular, but with obvious reference to Samuel. "If he wants to be a *goy*, why doesn't he go to a *goyishke*



school? I always thought Jewish boys should be good Jews, should know something about the Jewish Bible, Jewish history." He became a bit more excited. "If God forbid, he should want to go to a *goyishke* school, even there he will have to know the Bible, and about Jews. Because we Jews gave them the Bible, and their *Yoshke* (Jesus), too." He hesitated a moment. Then he asked, "Perhaps there is someone in this class who does know the story of David and Jonathan, one of the most beautiful in all the Bible, in all literature?"

Several boys and girls raised their hands. Mr. Sidis called upon a pretty red-headed girl, Alice Cohen. In a soft voice she told the whole story. David listened to her very attentively. He admired her enormously because she didn't leave out a single important episode in the story, and she was the first girl of her age he had ever known who displayed any knowledge of Biblical matters.

"Good, very good" said Mr. Sidis. "I sometimes think it will be the daughters of Israel who will carry on the great traditions of our persecuted race. Very fine, Alice Cohen. I can always depend on you." He stopped suddenly and raised himself on his tiptoes and looking at a corner in the back of the room, said, "Frank Horowitz and Moses Hoberman. Perhaps we are interrupting you in your important business there in the back? Are you in this class or are you at a baseball game or, maybe, you are playing checkers by yourself there? Nu, tell me?"

They didn't answer him.

Mr. Sidis kept on looking at them. "I think I asked you a question."

"Nothing," said Frank.

"It looks like a funny nothing to me," said Mr. Sidis. "Do you say nothing, too, Moses Hoberman?"

There was no answer.

"Stum. It looks like I have many dumb, no, deaf and dumb students here. I can talk my lungs out, but no one answers me or hears me." He shouted, "I asked

both of you something; What are you doing there? Bring the paper over here, Hoberman. Right away."

Moses Hoberman got up slowly and brought over a piece of paper. He started to walk back to his seat. "No," said Mr. Sidis. "Stay here for a while, my *tachshit*. This is very much more important than the Bible. Yes, I see that." He held up the paper to the entire class. The two boys had apparently been playing tic-tac-toe for the past fifteen minutes. "I think I'll show it to both of your parents. They will be very much pleased." He came closer to Hoberman. "Nu, say something," shouted Mr. Sidis.

"I don't know what to say," mumbled Hoberman.

"You don't know," said Mr. Sidis. "Suddenly he doesn't know," Whereupon he gave him so hard a push that Hoberman almost fell on the floor. Hoberman began to go back to his seat, but as he did so Mr. Sidis landed him another, this time across the neck. "You should be beaten with a whip," he said, as he looked sneeringly at the figure of Hoberman who was approaching his seat. "With three whips you should be beaten. And what I would like to do to you, Frank Horowitz, I am afraid to say. Everybody who sits near you, you spoil. In a way it's not Hoberman's fault. He was a nice boy, till I made the mistake of putting him near you. Everybody you spoil. You're like a bad apple in a barrel. Ah! I hardly know what to say. I think I'll talk to your father. There is a limit to what even I can stand. I am not made of iron."

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At the end of the session Mr. Sidis asked David to remain behind for a short while. He told David what books he should buy and where to buy them, and then outlined to him briefly the course of study. Then he asked him where he came from, and David told him.

"That's funny," said Mr. Sidis. "For a while, from the way your father spoke,



I thought that you came from the same part of Russia as I did."

David didn't know what to say. He merely looked at Mr. Sidis, and was pleased to note a smile spread across his face.

"I hope you're not afraid of me," Mr. Sidis said. "I sometimes have to be stern, especially with students who don't do their lessons. I don't think I'll have that difficulty with you. You look like a nice, quiet boy."

"I'll do the lessons," said David solemnly.

"Good. How long are you in America?"

"Only a little more than a week."

"How old are you?" said Sidis.

"Seven and a half."

"Sometimes I wish I were seven and a half," said Mr. Sidis.

David didn't know what to say to this. Mr. Sidis then asked, "Have you brothers and sisters?"

"A brother and two sisters," said David, "They're littler than I am. But I think maybe my brother Simche will soon be ready to go to *chedar*."

Mr. Sidis ruffled David's head of hair. "You look like a good boy."

David was surprised at the change in Mr. Sidis's character—from the anger he displayed in the class-room to the gentleness and even sadness that he had just displayed to him. David recalled that he had noticed similar relatively sudden changes of mood in many other grownups. He couldn't understand it. He put it down as but another of the mysterious qualities of grownups.

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David got to like his new *chedar* very much. He liked the instruction, as a matter of fact, better than he did that in his *chedar* in Russia. Mr. Sidis always managed to make Biblical history more than interesting—exciting. David's teacher in Russia doubtless knew at least as much as Mr. Sidis, but though he held David's interest, one never quite lost the feeling

that the subjects taught were, if not dead, then not among the living.

Then there were his new classmates, all of whom fascinated him, especially, he had to admit to himself, the two roughnecks, Frank Horowitz and Moses Hoberman, who were the cause of Mr. Sidis's outburst the very first time David was in class. Of the girls Alice Cohen continued to interest him, but there was another who also appealed to him. Her name was Sophie Kassner, a tallish girl, with black-hair, a slightly angular face, but with deep black eyes and a faraway look. David found himself looking intently at both girls for reasons he didn't understand.

Frank and Moses and later another boy—Hyman Adelson, who was quiet and studious and in other ways much more like David than the other two—took him in hand almost from the beginning. They showed him around the neighborhood. They pointed out to him the local Catholic Church, and were about to tell him that there was nothing to be afraid of. But David interrupted them by saying, "I know. I spit three times whenever I pass it."

"Sure," said Frank and Moses almost simultaneously, in a mixture of Yiddish and English that David now comprehended with ease. "But," added Frank, "you don't have to keep away from the church at the *goyishke Pesach* or at their Christmas. No pogroms here."

"I know, said David. "My father already told me. That's a good thing."

"But don't get too friendly with the *goyim*, at the beginning," said Moses. "My father told me there are many good *goyim* in this country, but it takes time to tell the difference between the good ones and those that are bad."

"I'll remember that," said David.

Another time they took him to the Public Gardens, where he saw the wonderful floral displays and the swan boats and the statues and the beautiful church at the corner of Arlington Street and

Boylston. And they showed him the Boston Common and there they took him to his first baseball game. David didn't understand the game, of course, and his friends were so excited by what was going on that they didn't take the time to explain the game to him. Even so David enjoyed all the excitement himself, in his own way, and it pleased him no end to see so many people, young and old, looking so happy. He was also puzzled by the sight of policemen mingling with the crowds and enjoying the game along with everybody else. It took David a long time, almost as long as it took his father, to get used to the idea that in America policemen were pretty much like everybody else, and not beings apart, as in Russia.

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Hyman Adelson, who was in the same class in Hebrew school with David, did not often join him when he was being shown about Boston by Frank and Moses. Apparently he felt ill at ease in the company of the other two boys. But he did like David and David liked him. They had very much in common. They were about the same age, were equally quiet and gentle of manner, and had the same intense interest in their studies. When they went out together they generally went to the Public Gardens, where they sat down on a bench and talked about the new country that they had recently come to—Hyman a few weeks before David—the sort of man Mr. Sidis was, what was being taught in the upper grades in Hebrew school, and, later, they also discussed the subjects studied in the American school. David looked up to Hyman, because he seemed to be so sure of himself about everything he said; while Hyman felt the same about David. Both mistook each other's quiet manner for complete confidence and lack of hesitation, whereas pretty near the direct opposite was the real state of affairs with regard to both David and Hyman. Hyman rather surprised David one day on the

matter of Zionism. He said, "Sometimes I look and look at the picture of Dr. Theodor Herzl in our house, and I wish I grow up to be like him, don't you?"

"I don't know," said David.

"My father says he was one of the greatest men that ever lived."

David was embarrassed, as usual, when the subject of Zionism came up among his friends, for he had a conflict of loyalties; to his mother, who, he knew, was sympathetic to Zionism, and to his father, who was opposed to it. Generally, when the subject came up, David tried to keep as silent as possible. It was not always easy to do so. This was one of the times, for Hyman asked pointedly, "You have a picture of Dr. Herzl in your house, haven't you?"

David hesitated, then said, "No," and then quickly added, "but my grandfather, on my mother's side, knew him."

"Knew Dr. Herzl?"

"Yes. He was over at his house many times, my mother told me. And my grandfather was a Zionist."

Hyman grasped the fact that the Zionist cause did not sit easily in David's house, and with the good taste of many children he desisted from pressing David. He expressed his enthusiasm otherwise. "Did you know," he asked, "that Yvrioh is the center of the Zionist movement in Boston?"

"No."

"All the big meetings are held here. This is where they make the collections for the *Keren Hayisod* and even the *Poalay Zion* meets here, I mean in Yvrioh. It's the center, you see. And wait till you see the big Hebrew flag that they have in the hall upstairs. Have you been there?"

David was getting jealous of Hyman's enthusiasm, but all he could say in answer to his question was, "No, but I heard about it."

"It was made in Palestine, my father told me, by members of *Hadassah*. And

there is a big picture of Ahad Ha'am, there, too. And my father told me that Ahad Ha'am was coming to the United States and when he comes to Boston, he'll make a big speech in Yvrioh."

Not knowing what else to say, David merely remarked, "I used to hear his name in my grandfather's house." As soon as he said this, he was sorry, for this remark implied that the name Ahad Ha'am was not often mentioned in his house, which was true, of course, but a family disagreement was involved in that.

Whether or not Hyman got the implication of the remark David did not know. Hyman apparently was too excited about the whole Zionist movement to take notice. He said, "You know something, David? I think my father is really a *Poalay Zionist*, he is more for Yiddish than Hebrew, but my mother, I think, is sort of a general Zionist. My father thinks that at Yvrioh they're general Zionists, but they're not opposed to *Poalay Zionism*. See?"

"Yes."

"Myself, I don't know," said Hyman. "Once I told my father, since it's so unlikely we'll have Palestine for a long-long time, why fight about the various kinds

of Zionism, but he said, maybe it won't be so long before we get Palestine, and besides, there is a difference between various forms of Zionism, but I don't think he's so terribly mixed up with the *Poalay Zionists*, only sort of interested."

David now felt free to say a little more than he had hitherto, since apparently there was a small rift also in Hyman's house. "My father feels about the same as yours about the matter of Yiddish and Hebrew. I," he hesitated and blushed a little, "I sort of like Hebrew better, well not better, I mean I like to read it and the way it sounds." As soon as he finished saying this, he recalled that he said this to his mother once, and that she seemed pleased, though she said nothing for obvious reasons, but that he had never said it to his father, and he felt ill at ease about his liking of Hebrew and his failure to tell it to his father. This was one of the moral dilemmas that were beginning to bother him, and that he never was able to resolve to his complete satisfaction. Even when he was much older, he noticed that basic moral problems having to do with people close to him, always caused him much worry and he could not wholly solve them.



# Report from Jerusalem

By GEOFFREY B. WIGODER

**O**N THE SEA-FRONT in Tel-Aviv, over the converted cinema and hotel which have hitherto served as the Knesset buildings, there has been erected a large menorah and underneath in blue lights the quotation 'Be-yamin ha-hem bizeman ha-zeh' ('In those days at this season'). As circumstances have fallen out, this has acquired an extra topical symbolism with the simultaneous announcement of the return of the Knesset to Jerusalem—at the same season that Judas Maccabeus returned to rededicate the temple for the recapture of which he had had to fight so desperately. The very first meeting of the Knesset, last February, was held in the Jewish Agency hall in Jerusalem but lack of adequate permanent accommodation necessitated its exile in Tel-Aviv while suitable buildings were being completed in Jerusalem. Now, the government has reacted to the U.N. attempt to internationalize Jerusalem by a feverish transfer of its offices as well as the Knesset, despite continuing housing difficulties.

The process of converting Jerusalem into the de facto capital of Israel has been progressing slowly for many months. Workmen have been busy throughout the city, repairing the war devastation and preparing government and office accommodations. Nevertheless, the sudden acceleration of the influx has swamped all available space, and Jerusalem—which is again beginning to throb like a capital city—is facing an acute housing-shortage and parallel problems from which it has hitherto been able to remain comparatively aloof.

The transfer of the core of the govern-

ment to Jerusalem removes it from the main thriving sector of Israel which is centred along the coastal plain, with Tel-Aviv as its pulse. A considerable proportion of the administration will however continue to be situated in the Kiryah, the former German colony of Sarona, now absorbed into Tel-Aviv, which has served up to the present as the seat of the government. The Kiryah with its modest buildings, its carefully laid-out lawns and flower-beds, its easy access, and its air of informality has been a great achievement and it will be long before a comparable zone can be set up in Jerusalem.

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The rains have been late this year; in some places the first drops did not fall until December, and the farmers—having sown their fields—anxiously scanned the heavens only to find there day after day, long after its season, the autumn sun and an unsullied sky.

I have just spent a few weeks on the famous senior kibbutz of Ain Harod in Emek Yizrael, where the grapefruit-picking season is in full swing. Ain Harod, which was founded nearly thirty years ago and was the pioneer settlement in the district, has today 1300 members, of whom 400 are children. It stands high on a hill, near a deserted Arab village, and overlooks the Emek, in one direction as far as the wrinkled mountains of Gilead in Transjordan, and in the other to the brown Carmel range by Haifa—the breadth of Israel. Across the valley rises Mount Gilboa, scene of the defeat and death of Saul and Jonathan, and along the Emek stand the neatly laid-out kib-



butzim with their white buildings gleaming by day and their bright lights twinkling by night.

Ain Harod is one of the most firmly-established of the kibbutzim. The main geographical origin of its members is in the countries of Eastern Europe, augmented within the past year by a large group of young Bulgarians, who are currently training there and will eventually form their own kibbutz. More recently there have been added about 30 Tunisians (all belonging to one family) who came to Israel about three months ago and instead of living in the immigrants camp for the year that most newcomers have to pass there, have been allowed to spend this time on the kibbutz; after a year, they will receive a small house in one of the new immigrant districts which are springing up like mushrooms throughout the country. The most recent arrivals in Ain Harod are from Egypt; after three months' hachshara in France they have come on to Israel, spearheads of a new exodus.

It is in human nature to sing while working in the open-air, and the songs emanating from the various groups of pickers in the orchard were illustrative of the variety of backgrounds in Israel today. The Bulgarian group had a wide selection ranging from the gypsy folk-music of Eastern Europe to a collection of Negro spirituals; the North Africans had a repertoire of Arab music, which needs great toughness of throat; the young 'sabras' contributed the songs of Israel, including the militant Hagana marches (often reminiscent of Red Army music) and the popular sentimental chansonettes; while from the 'old-timers' came a stream of Chassidic niggunim, synagogal melodies and other evocations of Polish Jewry. Finally after the day's work was concluded and the sun was setting behind Gilboa, the fruitpickers travelled the two mile journey to the kibbutz on the back of an open lorry; here all sections joined in a lusty song of

Israel. It seemed like a Zionist propaganda film sprung to life.

Ain Harod has built up a wide cultural activity. It has formed, together with neighboring colonies, a symphony orchestra; it boasts a fine museum devoted to Palestinography and especially to the geography, natural history and archaeology of the Emek; its printing-press possesses two Hebrew linotype machines; films are shown once a week in its open-air, palm-flanked amphitheatre. The latest addition—which is still incomplete—is an art-gallery, of which any American town would be proud. In its main room stands an interesting collection of minor works by major Jewish artists including Marc Chagall, Max Liebermann, Hannah Orloff and Lesser Ury. Another room is devoted to a display of Jewish ritual art objects. Two more rooms are shortly to be opened and the exhibit will be consequently broadened. The curator, a tall heavy grey-haired man never separated from his dark beret, is the former baker of the settlement who evinced artistic talents and went to Paris for two years to study art; on his return the kibbutz gave him his own studio and now, under his guidance, has built this modern gallery, which serves as an important cultural centre for the area and to which visits are frequently arranged by groups from the other kibbutzim in the Emek.

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One of the main lacunae in Israel life is a sense of humor. The recent years of Jewish and Palestinian history have left their grim traces on the visage of the people and seldom does one encounter high spirits and too rarely, a sense of humor.

One of the brightest exceptions is 'Uzzi'—the pseudonym of a satirist who contributes a daily column to the staid morning paper 'Ha-Aretz.' This paper is owned by the Schocken family who, until recently, published an evening paper 'Yom-Yom' in the columns of which Uzzi made



his first appearance. He was the typical, cheeky Tel-Aviv youngster and his language was broad Tel-Aviv slang. When 'Yom-Yom' ceased publication last summer, the popular Uzzi moved to 'Ha-Aretz' and many eyebrows were raised when its sober, immaculate columns were opened to admit this hard-hitting satire.

In effect, Uzzi has been somewhat less carefree in 'Ha-Aretz' and has concentrated his irony on the main political parties and divisions of Israel, writing alternately as a temporizing member of Mapai, as a grandiose supporter of Mapam coining multisyllabled words from foreign languages, as an aggressive spokesman of Herut, as a bible-quoting member of Miz-rachi and sometimes as a very officious official of the government. His pungent humor has proved very effective in attacking a variety of defects and abuses and the morning's 'Uzzi' is a regular topic of conversation in Israel.

One of his lighter suggestions recently was to save the government (and others) money spent in postage. His method was simply to put no stamps on the letter, to address the envelope to oneself and on the back of the envelope to put the name and address of the person to whom it is written. The postman then delivers the letter to the address on the envelope—i.e. the writer—with a demand for the payment of postage: the writer indignantly refuses, whereupon the letter is returned to the sender i.e. the name on the back of the envelope!

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The main theatrical centre of Israel is Tel-Aviv. The half-dozen companies give most of their performances there although two or three times a week, they appear in other parts of the country.

So far this season there have been no major events, except perhaps the appearance of Elizabeth Bergner who spent an hour and a quarter reading Schnitzler's 'Fraulein Else' in German; and followed

it by reading the trial scene from Shaw's 'Saint Joan' in English while the role of the Inquisitor was read by a local actor in Hebrew!

The Habimah company, after being the target of widespread criticism for its declamatory style of acting, turned a new leaf in the earlier part of this year and presented—besides a most delightful production of 'A Midsummer Night's Dream'—two or three plays based on the war of independence, which gave the younger members of the company a chance to introduce a fresh and realistic note. The most successful of these plays was 'Arvot ha-Negev' based on the true story of the heroic defence of the colony, Negbah, against repeated Arab attacks. The human stories woven into the play are on the whole crude, clumsy and superficial but the picture of the settlers holding out against overwhelming odds until the hour of victory is so much an essential part of the life of the people here that it seems somewhat picayune to criticize the play from a dramatic or literary standpoint. Since the summer, however, the Habimah has reverted to type and its latest productions have caused little stir, except perhaps in a negative direction.

Two of the other companies—the 'Ohel' and the 'Matateh'—are at present performing the same play in a spirit of friendly rivalry. While the spirit of this action is to be appreciated, the unnecessary overlapping is regrettable, especially as the play chosen is of a very poor quality. It is a Soviet farce, 'Yom Menuchah' the action of which takes place in a rest-home for Soviet officials near Moscow and deals with the elementary and childish complications which ensue when an elderly non-official poses as the husband of a young lady official who of course turns up unexpectedly. The humor is occasionally amusing but generally primitive. It gives a glimpse—however unsatisfactory—of the Soviet theatre; but for two companies to stage this inexpert farce is a waste of talent and labor.

# Charles Dana and the Jews

By ELMER GERTZ

IT IS OFTEN ASSUMED that an intelligent, cultured and gifted man of liberal views, living in the United States, with its Yankee tradition of freedom and tolerance, will necessarily be friendly to the Jews, or at least not hostile. But if we call the roll of great American men of letters, we are shocked to find that many of them are anti-Semitic in one degree or another. Sometimes the anti-Semitism is of the so-called genteel variety, if gentility and hatred are not self-contradictory or mutually exclusive. Often enough it is loud and lingering. In some respects, the most interesting of the nineteenth century cultivated critics of the Jews is Charles Anderson Dana, once a famous figure in the national life and even now a living memory.

Dana, next to Horace Greeley, is the foremost journalist in our history. Like Greeley, he was born in New Hampshire of poor parents and was compelled to make his own way. Like Greeley, too, he was attracted to the philosophy and practice of Fourierism, or Association, and, with Hawthorne, Curtis, Ripley, Dwight, Hecker, and other distinguished New Englanders, was a leading participant in the Brook Farm Community or Phalanx. Then he became the top man, next to Greeley, on the sometimes revolutionary and always thoughtful and sensitive *New York Tribune*. He journeyed to Europe during the stirring days of 1848-49, engaged Karl Marx to write for the *Tribune*, and himself composed articles in praise of "the insatiable radical" Proudhon and others who espoused the people's causes. During the Civil War, he became the Assistant Secretary of War

under Stanton. Lincoln called him "the eyes of the government at the front" because of his superb field reports on military activities; others, including Otto Eisenschiml in our own day, called him "Stanton's spy." After the war, he edited briefly the *Chicago Republican*, which was established for the purpose of putting Joseph Medill's hated *Tribune* out of business. Then he returned to New York, took over the *Sun* and made it the best read, most loved, and most hated newspaper in the nation. During all of these busy years, Dana found time to write or edit many books, including the first really comprehensive anthology of English verse, an encyclopedia which was for years a standard work of reference, translations from several languages, and some children's stories.

He started life with a contempt for the ways of commerce, a loathing for money. He ended life one of the most reactionary men on the American scene, an enemy of the people, consumed with a yearning for possessions. The one consistency in his life, the chord running through and binding together the loose ends of his career, was his attitude towards the Jews, which can be summed up in the epithet, anti-Semite.

There is little evidence that Dana had personal contacts with Jews during his poverty-stricken, Congregational boyhood. He probably saw them for the first time when he was a clerk in the mercantile establishment of Staats & Dana, in the then frontier town of Buffalo. The rivalry between merchants, not always pretty, may have left some scars on his soul. Then at Harvard, where he had gone

despite his grimly pious father's fears that he was on the road to perdition, he undoubtedly saw other Jews, and at the Brook Farm Community no distinctions of creed were made. There were several Jews in residence at the West Roxbury Phalanx and they were accepted as readily as the Catholics or Unitarians.

One of Dana's particular friends at this time was a German named Isaac Hecker who later founded the Catholic missionary order known as the Paulist Fathers. To Hecker he confided his inmost religious beliefs and other personal matters which troubled him. In one letter to Hecker, dispatched on January 2, 1844, he wrote of "The Third Dispensation in the Circle of Human Life," a social movement for harmony between capital and labor. "Doubtless the old Church must remain, as the Jewish Church has remained," he said, "but no longer as the medium and organ of God's inspiration. . . The new Church is more universal than the old,—as that was more universal than the Jewish."

There was nothing intrinsically hostile to the Jews in this, except in a philosophical way of speaking. But soon Dana put philosophy behind him and strove to get on in the workaday world. He became less and less fastidious in the methods he used in his pursuit of success. He chose journalism as his particular field of endeavor and attached himself to Horace Greeley on the *New York Tribune*. He became a success almost instantaneously and he cried for more raw meat in the way of other journalists.

When Greeley wandered from the *Tribune* offices, which he did frequently, Dana was in complete charge, and often violated his superior's canons of newspaper decorum. Greeley would write letter after letter of protest, and often to no avail. One example will do as well as many. Greeley took exception to Dana's permitting one of the *Tribune* writers to peddle anti-Semitism in its columns:

I have labored many years to give the *Tribune* a reputation for candor and generosity toward unpopular creeds and races; and Stewart will use this up if you will let him. It isn't one article on the Jews: he is always slurring them, and this is not like the *Tribune*. I consider even Stewart's anti-Irish articles, though partly true, impelled by a bad spirit, and calculated to make us needless enemies. Let us try to cultivate a generous spirit in all things.

Meanwhile, Greeley wrote to his and Dana's friend, James S. Pike, the *Tribune* writer: "Charge Dana not to slaughter anybody, but be mild and meek-souled like me."

The *Tribune* under Greeley and Dana was the great enemy of the institution of slavery and, as such, fiercely hated by all Southerners. When the Civil War came at last in 1861, an internecine fight of another kind broke out within the *Tribune* offices and Dana severed his long connection with the paper. Edwin M. Stanton, the vigorous Secretary of War from whose lips pious expressions dripped, asked Dana to become his assistant; then cancelled the appointment in irritating circumstances.

Immediately after this disconcerting event Dana formed a business partnership with Roscoe Conkling and George W. Chadwick. They were going to buy cotton by trading through the military lines. Conkling and Dana each put ten thousand dollars into the venture, and Chadwick, who was regarded as an expert, gave his services. Undaunted by the previous rebuff to his pride, Dana asked Stanton for letters of recommendation to the various generals where his firm wanted to do business. Stanton, ever inconsistent, gave Dana several such letters, including one to Grant who had by now commenced operations against Vicksburg. "Mr. Dana is my friend," these commendatory letters said, "you can rely upon what he says, and if you can be kind to him in any way you will oblige me." For Stanton, this was more gracious than one might have expected, especially in view of his withdrawal of Dana's ap-

pointment as Assistant Secretary of War. Dana must have wondered what the self-righteous Secretary had in mind by this kindness.

Very quickly Dana learned that the cotton trade, however profitable to the participants, was demoralizing. He wrote Stanton to that effect. It is a peculiarly interesting letter for its revelation of Dana's strength both of character and of prejudice.

"The mania for sudden fortunes made in cotton," he wrote on January 21, 1863, "raging in a vast population of Jews and Yankees scattered throughout this whole country, and in this town almost exceeding the numbers of the regular residents, has to an alarming extent corrupted and demoralized the army. Every colonel, captain, or quartermaster is in secret partnership with some operator in cotton; every soldier dreams of adding a bale of cotton to his monthly pay. I had no conception of the extent of this evil until I came and saw for myself."

"Besides," he continued, "the resources of the rebels are inordinately increased from this source. Plenty of cotton is brought in from beyond our lines, especially by the agency of Jewish traders, who pay for it ostensibly in Treasury notes, but really in gold."

He proposed that no private purchaser of cotton be allowed anywhere in the occupied area. He proposed that the quartermasters buy the cotton at a fixed price, and forward it by army transportation to proper centers, for resale at public auction by the Government itself.

He thought that little capital would be required for such operations. "The sales being frequent and for cash, will constantly replace the amount employed for the purpose. I should say that two hundred thousand dollars would be sufficient to conduct the movement." He felt that this money would be the equivalent of thirty thousand men added to the armies. He was quick to add:

My pecuniary interest is in the continuance of the present state of things, for while it lasts there are occasional opportunities of profit to be made by a daring operator; but I should be false to my duty did I, on that account fail to implore you to put an end to an evil so enormous, so insidious, and so full of peril to the country.

His first impulse, he said, was to hurry to Washington to report on the matter in person; but circumstances prevented this. "I beg you, however, to act without delay, if possible," he implored. "An excellent man to put at the head of the business would be General Strong. I make this suggestion without any idea whether the employment would be agreeable to him."

Dana had commenced the letter, it will be noticed, with the charge that it was "Jews and Yankees" who were trafficking in cotton; then he forgot the Yankees, and, yielding to his by now strong anti-Jewish bias, blamed only the Jews. Grant shared this feeling, it will be remembered, and once banished Jews from his camp. The wiser, fairer Lincoln rescinded this outrageous order. Dana's fear of the effects of the cotton trade were on firmer ground than his prejudice; but this story of the bad Jews was carried over to our own day in an otherwise good boy's life of Dana.

Tearing himself away, he journeyed to Washington. There he talked further with Lincoln and Stanton about the evils of the cotton trade. Both were intrigued by his comments and plied him with questions in their best court-room manners. Dana's opinion that the trade should be stopped was impressive particularly because he was able to say that every general, including Grant, agreed with him.

So Lincoln outlawed all trade with the rebel States not carried on within the regulations of the Treasury Department. Stanton, too, issued an order estopping officers and men from having anything to do with the cotton trade. But the lure of profit was too great in that war as in all wars. Abuses were rampant and scapegoats were demanded.



Another Civil War incident involving both Dana and Stanton is illustrative of the fashion which prevailed in some official quarters of treating Jews uncereemoniously. Dana had by then become the Assistant Secretary of War. It seems that a Jew named Strouse, a member of Congress, interceded with the Department for another Jew who lived in Virginia. The latter said that he wanted to leave the Confederacy. The established practice was that when a person made such request he was to be examined by the commanding officer and his money taken from him. General Butler, in charge then, had taken from this Jew a large sum of money, perhaps as much as seventy-five thousand dollars. Butler was under the obligation to deposit the money at once in the Treasury for safekeeping. He gave the usual receipt to the man, who later came to Washington to claim his money. He enlisted the aid of the Jewish Congressman for this purpose. Much annoyed by them, Stanton sent for Dana, gave him the documents in the case and wrote on the back of them: "Referred to Mr. Dana, Assistant Secretary of War, to be settled as in his judgment shall be best."

The Virginian now began to bother Dana. Dana studied the matter, and, seeing no reason for doing otherwise, gave him back the money. The next day Stanton sent for Dana. He was in a rage.

"Did you give that Jew back his money?" he asked, not concealing his anger by his tone.

Dana was taken aback. "Yes, sir," he replied.

"I should like to know by what authority you did it," Stanton demanded.

Dana excused himself for a moment and returned with the document bearing Stanton's direction to him to dispose of the matter as he deemed best. Deliberately, Dana read the authority to him. Stanton looked at the document and laughed.

"You are right," he said, "you have got me this time." That, said Dana thirty

years later, was the only time Stanton spoke to him in a really harsh tone. A mere Jew was to blame.

After the War, Dana was persuaded to go to Chicago and to take over the editorship of a new paper, *The Republican*, the special aim of which was to obliterate the *Tribune* of that city. Dana now could stir all the troubled waters without anyone crying a halt to his activities. There was no humane Horace Greeley around to caution him.

One day a letter was printed that was anti-Catholic in sentiment in regard to the Irish question. The next day a pro-Catholic letter was printed. But when the *Chicago Times* published an attack on the Irish the *Republican* rose to their defense. Then the Poles were welcomed to America and particularly in Chicago.

An editorial, under date of August 21, 1865, was headed "The Jews in the New World and Old." It had the pretenses of fairness, but in effect was the kind of anti-Semitic utterance of which Dana was sometimes guilty throughout his life. The editorial spoke of the money-grabbing Jews, their low and mean ways of acquiring money for themselves and their co-religionists. It asserted that the wealthiest people of Europe were Jews, despised by the Christians, but dealt with through necessity. Some Christians, it said, "out-jew the Jew," but generally Christians are more thoughtful of humanity. In America, it continued, Jews have greater opportunities and some have given their lives for the Union cause in the late war. But August Belmont and other Northern Jews who were pro-slavery and, of course, Judah Philip Benjamin in the South did not help the Jews. When Jews put their efforts to the higher things of life, and forsake their greedy search for money, the *Republican* moralized, they become great artists, leaders, prophets. The *Republican* hoped that the Jews would do ennobling things and cease to be thought of as Jews, but rather as Americans.



There followed an article on the Germans in a pattern similar to the ones on the Irish and the Jews, and an unfriendly one on the English. Late in October there was an angry attack on "England's Honor." It was declared that its neutrality so-called during the war had aided the South, and it was urged that we pay her back with the same kind of neutrality and friendship. Later in the year there was a piece on the French, months later an article on the Spanish. At this time a Jew was permitted to reply to the *Republican's* shameful display of anti-Semitism. He declared that in no German paper would such an article as the *Republican's* have appeared except in the organ of the Prussian Junkers.

The *Republican* itself seemed to recant some of its anti-Semitism when General Salomon, a Republican candidate, was attacked by some of those who had bolted the party. The *Republican*, oblivious of its own sins, expressed itself as troubled that bigotry could exist in the community:

The supporters of the bolter's ticket accuse General Salomon on the streets of being a Jew. They dare not attack a man's religious faith openly in their organs, but they thus insidiously use a vile means of injuring him among the bigoted and unreflecting. General Salomon, like thousands of others, is attached to no religious sect, though he is not an infidel. But were he a Jew, surely that is no reason why Union men at least should vote against him, though it may be an excellent reason why copperheads should do so, because the Jews, as a body, in the United States, exhibited a full share of patriotism during the rebellion. From Ohio 12,000 Jews went to fight for the Union flag; from New York 10,000; from Illinois 5,000; from Michigan and Wisconsin 4,000; and from other states enough to make a total of 40,000. They have also given their money freely for the war. They have established free asylums for disabled soldiers and soldier's widows and orphans, the benefits of which are not limited to those of their own faith. It will be recollected that in the eighty-second regiment, which was raised in this county, was a company of Jewish citizens. Their brethren subscribed \$10,000 to equip them, and also gave each man \$100 in addition to the regular bounty. We mention these facts in justice to a

large, influential, respectable, and industrious body of our citizens.

That General Salomon's parents were of Hebrew faith should surely, even if there were harm in it, be no detriment to him in a country where merit, not birth, is, or ought to be, the rule by which a man is judged. We know the general to be an officer of great personal bravery and a gentleman of high moral worth, of much excellent habits and of marked ability. If any man in Chicago deserves well at the hands of the Unionists it is General Salomon. He was with us through good and evil report in our day of danger and our hour of triumph. Should we turn our backs on him our German citizens will have just cause to reproach us.

It now began to attack the bolter's ticket with great abandon. It declared that the bolter's ticket would be supported by every secessionist, all who proclaimed the war a failure, all who ran away to Canada to avoid the draft, all who deserted from the army, all who tried to incite mobs against the draft.

This was appreciated by the Germans. At nine o'clock one night, a large procession of them, headed by the Great Western brass band stopped in front of the *Republican* office and serenaded Dana and his staff. There were music and cheers and fireworks. Then a committee called upon Dana to express to him, in behalf of the German Republicans of the city, their thanks for Dana's steadfast and hearty support. He was asked to address the assemblage gathered outside. Mounting a chair, he briefly addressed them in German. He congratulated them upon having been able to put down the little rebellion in the late election. He thanked them for honoring his paper. He eulogized the sterling qualities of the German population. He then proposed three cheers for their leader, A. C. Hesing. Three cheers were then proposed for Dana, and enthusiastically given.

Early in 1866, the *Republican*, as if once more to atone for some of its anti-Semitic lapses, published a Hebrew sermon. Then on January 20 it made really honorable amends by more than four columns devoted to Hebrew history and

religion in general and the Jews of Chicago in particular. It rhapsodized:

What a strange, solemn, and old people are the Jews! They come to us from the shadow land of unknown antiquity, confronting us today with the same unaltered features, the same pure and unmixed blood, the same distinctive mind and character, the same rich and glowing imagination, and the same wild, passionate nature, which are the marks of heavenly favoritism.

Now and then, the least suggestion of malice crept into the generous picture, as when the writer said of the Jews:

A wonderful people! Each man a sort of microcosm of his race; marvelously individual, marvelously homogeneous—a plastic race, flowing readily into other forms, assuming readily the mask of the blond and beautiful Gentiles. . .

It is high time, the *Republican* said, that the blind and brutal enmity with which the Christian world has pursued "the nomadic Jew, in its homeless wanderings," were terminated. It is not enough to eliminate outward persecution. We should love one another.

Then once again, there was a sting in the rose garland of praise. The Jews, the writer said, "puts his Semitic seal upon all that he touches."

Some of the greatest men that the world has seen, in literature, poetry, sculpture, painting, music, learning, and statesmanship have been Hebrews. . . We do not speak here of the low Jew, who degrades his manhood by the perpetration of every sordid vice and venal crime; the disgusting itinerant, who lives upon the credulity of mankind, and thinks cheating a virtue, and theft from a Christian a high honor done to his name and nation. There are plenty of these, all over the great cities of the world; and yet while we condemn them, we do not despise but rather pity them, as the victims of atrocious and long, century-evidencing wrong and ignorance.

The Jews are no longer a nation: they are citizens of every country on the earth, preserving their customs, manners, festivals, and observances.

One day the *Republican* would print a sermon by Rabbi Felsenthal and later it would publish a note on Judah Phillip Benjamin, mentioning that his "slightly hooked nose betokens his origin."

On January 27, 1866, discontinuance of the Sunday edition of the *Republican* was announced, as a gesture to please good Christians.

Dana continued to play with the dynamite of religious prejudice when he left Chicago and took over the *New York Sun*.

Thus, as on the *Tribune* and in Chicago, the Jews were teased or tormented. On one occasion they were called a remarkable people and excellent citizens, but were asked with mock seriousness if they were not avoiding their opportunity to settle the age-old question of racial prejudice by refusing intermarriage. Once Dana received a letter protesting against the widespread adoption of the ancient and honorable Scotch name of Gordon by "aliens." Thousands of *skys*, it said, were being made over into Gordons, without dropping their old *sky* characteristics or taking on manners and accents belonging to their new name. "Did the law offer no protection to the legitimate owner of such a name?"

Dana went to the city desk with the letter.

"Now we are going to have some fun," he said. "There will be a lot of letters denouncing Archie and just about as many praising him. Let's give each side a fair show."

The letters came in torrents. Over a period of weeks the most violent ones were printed. To the devil with the feelings of the Jews if there was fun in it.

Yet when Dana waged his bitter campaign against President Grant, he charged the great general with being an anti-Semite, as if his own skirts were clean.

Dana did not shun all Jews. When, with Ripley, he edited the *New American Cyclopedia*, he assembled a very able staff which included at least one remarkable Jewish scholar of Polish extraction. Michael Heilprin, once the secretary of the Hungarian rebel Kossuth, knew innumerable languages, like Dana himself, and wrote a monumental work on the

history and literature of Israel. Then there was Gerzoni, a hunch-backed, flat-faced, flat-chested, dirty, sweaty, ill-dressed Russian Jew of great erudition, who was much admired by Dana until he was victimized in some sort of hoax. Gerzoni was not a good advertisement for the Jews. He had been a noisy convert in London; then had shipped to America and begun posing as a Rabbi in a western synagogue.

Then came Joseph Pulitzer, first as an employee of Dana's and then as the publisher of the *New York World*, the *Sun's* great rival. Dana now was uninhibited in the expression of his fury.

As J. W. Barrett remarks in his excellent life of Pulitzer, it is rather curious that none of the books about Dana and the *Sun* makes any mention of the various encounters with Joseph Pulitzer, particularly the editorials tinged with anti-Semitism. The immediate occasion for the "Jew-Pulitzer" screeds was a local political campaign in which Dana and Pulitzer supported opposing candidates, Nicoll and Fellows, now both forgotten. Dana had originally supported the candidate whom he later opposed.

Dana hit Pulitzer in what he believed was the most vulnerable spot—race and religion. The *Sun* called Pulitzer a renegade Jew who had denied his origin because he was ashamed of it. Said Dana:

If this Dick Turpin of journalism were capable of understanding . . . the remorse of the first Judas Iscariot would be as practically illustrated by his successor. But the contemporary Judas has not the sensibility of his prototype. . . . He will simply throw up his hands and exclaim, 'Vy, it was only my poom (boom). I haf nothing against Meesder Vellows.'

Again Dana commented:

The Jews of New York have no reason to be ashamed of Judas Pulitzer, if he has denied his race and religion . . . the same rests exclusively upon himself. The insuperable obstacle in the way of his social progress is not the fact that he is a Jew, but in certain offensive personal qualities . . . his face is repulsive, not because the physiognomy is Hebraic, but because it is

Pulitzeresque . . . cunning, malice, falseness, treachery, dishonesty, greed, and venal self-abasement have stamped their unmistakable traits . . . no art can eradicate them.

And then Dana added, to free himself of the anti-Semitic charge:

Jewish citizens have the same interest as all other intelligent, self-respecting, and law-abiding people in the defeat of Pulitzer and his young dupe, Nicoll. The Jewish vote will contribute largely to that effect.

In one editorial Dana asserted: "Hungry Joe cannot deliver his green goods into the District Attorney's Office." And in another, he had Pulitzer saying: "I vonder vere I can get some hemb cheab!—Choe Bulitzer."

Dana and Tammany Hall won the election handily. Pulitzer and his candidate Nicoll lost. Dana was saluted by the Tammany workers jubilantly. Thoughtful people were troubled.

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The question will undoubtedly be asked what caused a man of Dana's culture and position to develop so peculiar a strain of anti-Semitism? It may be foolish to speculate as to logical reasons for illogical, or irrational, conduct; but something may be gained by the inquiry.

In the period of Brook Farm and later, when Dana was repelled by the crass materialism of the pursuit of mere monetary success, he no doubt shared the abhorrence that Shakespeare, for one, felt of the age-old stereotype of the Jew as usurer, the money-lender demanding his pound of flesh. During the same period, he was outgrowing his father's religious Fundamentalism, which was partly Old Testament in origin. We saw this in his letters to Isaac Hecker. It was the same impulse which led another social rebel, John Ruskin, to exclaim against "the Jew jeweler's heaven."

Then when Dana himself became consumed by the lust for possessions, he unconsciously fell back on the hatred of "foreigners" who would in time take what

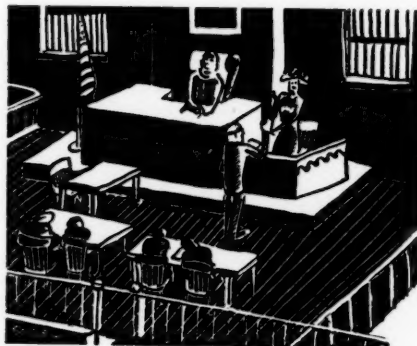
was his by natural prerogative. He was fiercely American; his family and all of its connections had been here for hundreds of years and had been responsible for the birth and growth of this nation. What right had a newcomer to elbow his way in? It was the selfsame false pride of ancestral place which caused even Henry Adams to brood and rant against the Jews.

Dana began to develop a full social life on his gorgeous Long Island estate; he became the regal Duke of Dosoris, who was as fastidious about his friends as he was about his food, fineries, and horses. This was during the period of Robber Barons, whose apologist Dana was, the period when, as Carey McWilliams has proved so well, social anti-Semitism first arose in this country. Dana, falling in line with his rich associates, easily adopted the same contemptuous attitude. This presented no emotional or moral problem to a man who had discarded the idealism of his youth and was now a cynic making great financial progress.

But Dana did have a psychic trauma and struggled for surcease from its torment. Venting his spleen at the Jews was one means adopted by his subconscious for trying to overcome his fears and frustrations. He had wanted to be a creative writer, a poet; but he was only a journalist, an anthologist, an encyclopedist, a picker of other men's brains. He wanted to hold high public office and his ambitions were thwarted except briefly during the Civil War. The Jews would pay for this, although they had nothing to do with it! And after years of devoted attention to the *New York Tribune*, the stockholders, faced with an ultimatum by Greeley, forced Dana's resignation;

his efforts to set up a rival newspaper in New York came to naught because of the Civil War; then his effort to compete with the *Chicago Tribune* turned out to be a disheartening experience. The Jews would pay for this, too, even if they were blameless! Finally, he made the *New York Sun* a great and influential newspaper, but it was distinguished as much for its unreasonable hatreds as for its qualities. Dana hated every President and presidential candidate, everyone who stood in his way; why should the Jews expect any better treatment? Joseph Pulitzer, an editor of genius who had a fractional quantity of Jewish blood, became Dana's great journalistic rival, who imperiled the position of Dana's *Sun*. His hatred of this Jew and all Jews now rose to a shriek.

This may be an over-simplification of the story; but on such flimsy foundations Haman and Hitler and lesser Jew-baiters, like Dana, have always built their edifices of hatred.





# West Coast Letter

By CAREY McWILLIAMS

RIVERSIDE, home of the famous Mission Inn, surrounded by orange groves, is the heart of the citrus belt in Southern California. It is a nice community; a pleasant place to visit; and a good place to retire, if you have lots of money and few intellectual interests. But, for some reason, certain people in Riverside, like the people of the town of Arras in France, many centuries ago, have long suffered from the delusion that there is a prevalence of witches abroad in the land. Every so often, these good, sound, pious, right-thinking grove-owners of Riverside become convinced that they see witches, either atop the church steeple or poised on one of the beams of light streaming through the stained-glass windows of the Presbyterian Church. When troubled by these awesome visions, they invariably summon the constable, as buglers, from the ivy-covered belfries, rally the American Legion and summon the Associated Farmers,—from banks and packing-houses.

Some time ago, the latter groups pressured a set of timid school administrators into canceling a talk which I was scheduled to give, to a teachers institute, on the highly subversive topic of "Brotherhood." Indeed the meeting had been called in connection with the ceremonies of National Brotherhood Week, sponsored by the ponderously respectable National Conference of Christians and Jews. How-

ever the people of Riverside, who do *not* own orange groves, resented this interference with the right of free speech and arranged for a meeting in a school auditorium, which drew a crowd of a thousand people, and at which I was given an entire evening in which to pay my respects to the Riverside Post of the Legion, Senator Jack B. Tenney, the Associated Farmers, and witch-hunters in general. I could not have imagined a finer opportunity nor have I ever had a finer audience.

Among the Riverside residents who sponsored this meeting was Rabbi Bernard Zeiger. His sponsorship, of course, was promptly noted by the grove-owners as a pretty ominous manifestation of heresy. But, some weeks later, Rabbi Zeiger took public exception to some remarks made in Riverside by Myron Fagan at a meeting sponsored by the right-wing Motion Picture Council. Fagan has been closely associated with Gerald L. K. Smith for many years. This does not, needless to say, make him a heretic but it does explain Rabbi Zeiger's interest in what he had to say. The rabbi, of course, was not protesting Fagan's right to speak; he was simply challenging what he had said. This time the grove-owning coupon-clipping orange-minded Republicans of Riverside were sure that they detected the scent of heresy in the fragrant orange groves. For a week or more,



the affair Zeiger echoed in press and pulpit, and on the street-corners. It was finally written off as a draw, more or less as the affair McWilliams had ended as a draw. In ways as significant as these, however, the people of Riverside are beginning to learn that the orange dynasty can occasionally be told to go pick an orange, without the universe falling apart at its seams.

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THE REV. DR. HYMAN APPELMAN, who was converted to Christianity in 1925 and is always billed as a "reformed" or "converted" Jew, has been having certain difficulties in California. This fall he contracted with a group of churches in Fresno to conduct a four-week ballyhoo campaign to rally errant Fresnoans on the basis of faith, and for a fee. Churches were asked to participate by contributing \$100 per church to the campaign to keep Fresno Christians and, by inference, to convert some of the local Jews. A rule governing the use of the local civic auditorium provides that it cannot be used for more than one week by any one organization; but the rule was circumvented by simply renting the auditorium once a week for four weeks. This detail, as well as the rather unfortunate implications involved in securing the services of a "converted" Jew to conduct a city-wide evangelical campaign, drew strong protests from a number of prominent local ministers and a virtual boycott, by them, of a meeting at which Appelman spoke.

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THE NATIONAL COUNCIL of the Arts, Sciences and Professions, formerly the Hollywood Independent Citizens Committee, has been having some fantastic difficulties with its annual dinner meeting. Early in December, the ASP contracted with the Biltmore Hotel for the use of the Biltmore Bowl. A miserable little smear-sheet, its editors ever-avid for publicity, promptly launched a

campaign to induce the management of the Hilton hotel chain to cancel the meeting. And the mighty Biltmore cravenly capitulated to the mouse. Then the ASP, after collecting some damages from the Biltmore, contracted for space with the Beverly Wilshire Hotel. In times past, the ASP and its wealthy Hollywood members have spent a king's ransom, by way of patronage, with this hotel. The same pressure campaign was promptly launched and the hotel, showing its appreciation of past patronage, proceeded to demonstrate an undying devotion to the American principle of free speech and fair play by adopting the totalitarian doctrine that free speech consists in the privilege of one group to denounce other groups, who are supposed to stand muzzled while the denouncing goes on. By a gagging and monstrous irony, Thomas Mann, who should be known even to the management of the Beverly Wilshire Hotel, was scheduled to be the main speaker at the banquet. Incidents of this sort make one wonder if, by any chance, the Biltmore and Beverly Wilshire Hotels are owned by Communists. At this writing, the Beverly Wilshire hostelry is being inundated with letters, wires, and telephone calls and it may decide, after a bit, to act like an American institution. If it insists on adhering to the totalitarian philosophy, on the other hand, ASP can probably pay off its standing debt by continuing to collect damages from timid hotels.

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SPEAKING OF HOTELS . . . I have had occasion, in prior letters, to comment on the Arizona "guest ranches" and their curious "policy" about accepting only White Gentile Americans as patrons. Recently a friend in Tucson sent me a circular issued by the Wild Horse Ranch, Picture Rock Road, Tucson. The character of the institution, and of the services it offers, may be indicated by the fact that the going rate is \$85 per person per

week. Under the caption "policy," there appears this strange statement:

"The Wild Horse Ranch is run by Christians. Where a small group is thrown into close contact, it is very important that people with the same religious and cultural background are together. For this reason the Wild Horse Ranch caters to a restricted clientele."

Below this pious profession of Christian sentiment appear the notations: "The Wild Horse Ranch is recommended by Duncan Hines" and, still lower, "We now have two Rotary Clubs."

It is good to know that Duncan Hines recommends the food served by the Wild Horse Ranch but it is difficult to understand why he would associate his name, in any connection, with an institution which is patently unwilling to seek patronage on the basis of honest competition. Nor is it easy to understand how two Rotary Clubs can continue to patronize the Wild Horse Ranch, with its wild and horsey social policies, in view of Rotary's adoration of the principle of One World. That the particular social policy has nothing whatever to do with "cultural backgrounds" can be quickly demonstrated. Suppose a group of Jews were to approach the ranch and offer to take over its entire facilities, wild horses and all, indefinitely, for \$185 per person per week, at full capacity. Does any one really believe that the "wild horse" who owns this institution would refuse the offer?

The Tucson guest ranches disgrace the entire Southwest with their stupid policies so fundamentally at variance with the real western tradition of hospitality for all and the exclusion of none.

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IF YOU HAVEN'T READ *The Crippled Giant: A Strange Struggle in the Realm of Letters* by Milton Hindus, you should, and without delay. Copies can be obtained from Boar's Head Books, 150

Broadway, New York 7, for \$1.98. When I first read this manuscript it carried the title: *The Monstrous Giant Céline or Polyphemus Among the Near-Sighted Dwarfs, a Bizarre Episode in Contemporary Letters*. The manuscript was then in mimeographed form.

Here is one of the strangest stories of the last decade and, incidentally, a most searching analysis of the social malaise of modern times. Céline, of course, is an anti-Semite but a more complex anti-Semite never lived. Having admired his work for many years, Hindus went to visit him in Denmark, where Céline now lives as a refugee, and the book is based on this strange meeting, this extraordinary attempt by a Jew to understand the tortured, perverse, highly complex mind and personality of an intellectual anti-Semite.

As one reads the penetrating notes which Hindus jotted down in his diary, one begins to understand some phases of the complex personality of the man who wrote that violent diatribe against the Jews—*Bagatelles Pour Une Massacre*. When Hindus visited him, he was partially paralyzed; some of his fingers were stiff; one eye refused to open; and he had a piece of steel plate in his skull—all markings and scars left by the first World War. But the real scars were invisible. He seemed to be afraid of people; he simply could not sleep without using veronal; full of hatred of France, he was afraid that he might die in Denmark. A great nervous instability seemed to be riding him like a tiger. To a very real extent, also, he seemed to reflect the qualities in his novels which had won him the most readers but which were least typical of his genius. He had, therefore, apparently tended to become like the image of himself which he saw reflected in the minds of his readers. All in all, this is a fascinating portrait of a victim of the social disease from which so many people suffer in modern society.

SOME TIME BACK, Rabbi Jack Levy, of Bakersfield, California, swore out a warrant against James William Hill, an oil man, for the use of profane and defamatory language in Bakersfield's famous El Tejon Hotel. For reasons which I have never fully understood, the oil industry has long been known to harbor many anti-Semites and Bakersfield is the center of the industry and the El Tejon is the industry's headquarters. In the course of defending Hill, attorney Wiley C. Dorris, of Bakersfield, made a jury-speech of such a character that the Anti-Defamation League brought charges against him of having defamed the Jewish people. The charges had the backing of the B'nai Jacob Congregation, the Beth El Congregation, and the Jewish War Veterans. A committee of the State Bar has completed a series of closed hearings on the charges and is expected soon to announce its findings and recommendations. Whatever conclusions are reached by the State Bar, it is to be hoped that this case will not result in still another restriction being placed upon the advocate's freedom to defend his client. Granted that the freedom is not absolute, one cannot help feeling a deep concern over the hazards which are today being placed in the way of the lawyer who has the responsibility of defending an unpopular client.

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SOMEDAY THE STORY of the Harry Bridges case will be written, and, once written, it will make, beyond all doubt, a melodramatic and altogether remarkable commentary upon certain aspects of American life during the last two decades. Indeed the case is like a great fish-net which continues to bring to the surface the most extraordinary specimens of deep-level marine life. These strange crustaceans, these weird squids and ugly crabs, that are brought to the surface and then offered, by the government, as exemplars of truth-tell-

ing, should be placed in glass bottles and preserved for future socio-psychoanalytic study. They are as numerous as the various attempts to "get" Bridges (every one has long since lost count of the number of times Bridges has been tried, now, for the same offense). On they come, in a never-ending procession: waterfront stumblebums, chronic "shi" lawyers, disgruntled ex-members of the union, venomous friends of yesteryear, the professional witnesses bringing up the rear. Paid \$34 a day for expenses, these professional witnesses make a career of perjury. If they were asked to do so, and their fees were paid, they would swear their mothers into prison. Two of them recently placed Bridges at a public meeting in New York, at a specific day, when, as shown by a massive accumulation of supporting evidence, he was in Stockton, California on that day. Yet Bridges, and not these witnesses, is being prosecuted for perjury!

A careful study should be made of the recurrent historical phenomenon of the professional "anti-subversive" witness. Scores of these witnesses made small fortunes sending Catholics to the gallows during the famous Gunpowder Plot immortalized in Wordsworth's sonnet with the famous opening line: "Fear hath a hundred eyes that all agree do plague her beating heart." They appeared again, these same types, in droves, during the "anti-radical" witch-hunt which raged in Great Britain at the time of the French Revolution. And they are with us today. They are perhaps the most unattractive specimens of humanity to be found in any age. Governments can be guilty of no graver offense against truth and decency than to sponsor the paranoid delusions of these social derelicts. Yet that is what is happening in San Francisco. One of the witnesses in the current Bridges case has admitted that he has testified in some twenty-five or thirty cases since 1947.

# BOOKS

Books reviewed in this issue may be purchased at the regular price through the Book Service Department of the CHICAGO JEWISH FORUM, 82 West Washington Street, Chicago 2, Illinois.

*I Did Not Interview The Dead*, by David P. Boder. University of Illinois Press. 220 pp. \$3.50.

The University of Illinois Press has made available in this book eight interviews out of some seventy taken down on the wire recorder by Professor Boder in 1946 in European displaced persons camps. It was Professor Boder's purpose to take from the lips of survivors of German concentration camps the story of their sufferings. Nothing quite like this has ever been done. Interviews there had been but the actual record which can be played back as a phonograph is played giving these tragic stories in the living voices of their narrators constitutes something new in history. Translated into English and the written word these accounts are sufficiently moving, but the historian and the psychologist of the future can forever return to these originals and become contemporaries of those who endured these things.

It is Professor Boder's purpose to make a psychological study of the narratives here given and of the much larger mass of materials as yet untranslated and unpublished. This no doubt will be of great value to the study of the human mind under conditions of terror and shock. The general reader, however, needs none of this. The human document, of which this is but a page, suffices to bring home to him as nothing else can, not even photographs and movie films, what the immense tragedy of the war was like to unnumbered innocent victims—not the fighting men but the helpless civilians caught up in the vortex of destruction. If the things told by these survivors seem incredible they are nevertheless true in every detail. The truth is indelibly stamped on every word.

The reader must feel, unless he averts his eyes as many no doubt will do, that one of the youngest whom Professor Boder interviewed has recorded imperishably his own feeling and thought. When interviewed in 1946 Abe Mohnblum was nearly eighteen years of age. *Nearly one-fourth of his life had been spent in concentration camps.* He was one of the Buchenwald children who survived. All the members of his immediate family "are not accounted for." Says Professor Boder:

"The key to Abe's present attitude towards life lies in the thought that occurs again and again in his narrative, 'This is the worst, but I did not know what was yet in store.' And his concluding thought is, 'Although this war has revealed *such* things, one still cannot be sure that it may not come to much worse situations.'

"At the age of thirteen Abe fell into the clutches of the Nazis. At fourteen this child was asking himself, out of bitter personal experience and sheer bewilderment, 'What is Man?'"

CARL H. GRABO

*The Book of Human Destiny*, by Solomon Goldman, Volume II, *In The Beginning*. Harper & Brothers. 892 pp. \$5.00.

The second volume of a projected series of thirteen books dealing with the entire Bible, if placed in its proper perspective, becomes a major contribution to the current literary and educational effort in the American Jewish community.

This book, as perhaps the entire series, is not intended for the scholar. It is likewise not designed for those whose literary appetite is satisfied by the current popular fiction. Rather, the entire tone and pattern of this volume aims at that still all too rare element on the American-



Jewish scene, the educated or at least knowledge-hungry layman. Rabbi Goldman's contribution lies not only in the writing of this series, but in the implied insight that the continuance of an alive and vibrant Judaism depends, in large measure, on our ability to prepare for the laity materials containing a delicate blend of scholarship and readability, of basic information and interesting content and presentation.

The very composition of this book tends to fulfil this basic aim. It begins with a brief recapitulation of the contents of the Book of Genesis. This is followed by chapters of selected passages and of researches into the historic background attempting to link the events described in this book with the cultural and historical trends of the time. There follows then a chapter dealing with the much disputed question of literary authorship, treating it not exhaustively, but penetrating it deeply enough to jolt severely some of the methods and conclusions of Bible critical studies. This part of the volume is then concluded with short chapters on the style and philosophy of the Book of Genesis. All of these are not only evidence of the author's extremely wide reading and research, but they place at the lay-readers' disposal a thoughtful, stimulating, often original and brilliant presentation and interpretation of this first Book of our Bible.

Once all this has been said, it becomes all the more puzzling why the author should add the section "Echos and Allusions" in its present form. This part of the project has aroused critical comment as is clearly indicated in the author's preface. And if it were only true that the selections offered were those that demonstrated "the beauty, truth, or wit . . ." or, "folly and fanaticism" of their respective authors, as Rabbi Goldman claims for them, there would, perhaps, be less objection to this bulky addition which occupies by far, the greater part of the volume. But in many instances, one is justified to feel that the quotations in this section contained none of the qualities mentioned above. Surely, it would have been better to reduce the samplings from the over 1500 items, which very few people will have the patience or inclination to read, to perhaps, a hundred or so, whose careful choice would produce a far

greater impact than the present profusion.

This, however, is surely to be considered a minor criticism when compared to the important role that this volume and others like it can play in creating a better educated Jewish laity. Because of this, Rabbi Goldman, Harper & Brothers and, the Jewish Publication Society, deserve the appreciation and support of all those who are interested in the development of a creative and informed Jewry in our country.

HERMAN E. SCHAALMAN

*Public Opinion and Foreign Policy.*  
Edited by Lester Markel. Harper & Brothers, 227 pp. \$3.50.

The role of public opinion in a democracy has been the subject of various studies, none of which has been marked by any considerable success. Lester Markel's well-intentioned effort is no exception to the rule. Public opinion, even under the best of circumstances, is difficult to define, dissect, and categorize. The action and interaction of public opinion and foreign policy presents an even more herculean task.

Markel, with the assistance of the New York Council on Foreign Relations, organized this study, and, with the aid of numerous correspondents and several scholars, attempted to collect and interpret basic data concerning the interrelationship of public opinion and American foreign policy. Fundamental to the book are three simple assumptions: first, that American policy will be ineffective unless supported by an intelligent public opinion, both at home and abroad; second, that at home there are large areas of ignorance and prejudice about foreign affairs; abroad there are large segments of misinformation and suspicion about the United States; and third, that our policy may fail unless we do a more thorough job of "education" as to the intentions and purposes of American foreign policy.

Great stress is placed upon the inadequate information policy of the government, especially of the State Department, with the recommendation that the coordination of information activities be placed under one responsible head. Such a recommendation was also forthcoming from the Hoover Commission. Unfortunately, no serious attempt was made by Markel and his associates to solve the



dilemma inherent in the democratic system, i.e., how extensively may government enter the information field without being accused of direct propaganda?

When the several authors of this volume turn to the part that private enterprise shall play in awakening the public to its proper role in foreign policy the conclusions drawn are a sanguine set of generalities. Recognition of the ineffectiveness of our private communication services to foreign lands is underlined by the appeal to private enterprise to "develop an increased awareness of its international responsibility, an awareness that would result in better news, better movies, better books in Europe."

The discussion by James Reston on the power of the President over public opinion in matters of foreign policy stopped short of the promise it invoked. Yet, it did raise a fundamental question as to how will the President use these great, new, extra-constitutional powers: "Will he use them effectively and wisely in order to give the people strong leadership along the paths of democracy and international cooperation, or will he yield to the temptation to abuse them, and his constitutional powers, for his own glorification and to the detriment of our delicately balanced system of government." Elsewhere, a sharp warning is advanced against the growing influence and power of the military in the making of American foreign policy.

A certain confusion is lent when the declaration is made that "Congress plays a tremendous role in the moulding of public opinion" as opposed to the later statement that "Congress as a whole, it is safe to say, resembles more a mirror, reflecting the sentiments already formed in the country, than a beacon, guiding public opinion along new paths and new conclusions." Again the authors maintain on the one hand that in making policy decisions a Congressman "first of all" follows the "Party line" and yet on the other hand avows that "in the final analysis it is the sentiment back home that determines how men will vote on most issues." Such contradictions can be attributed to the attempt by the authors to give to an amorphous, incoherent, unorganized public opinion a certain prestige and power that can hardly be documented by any systematic evidence.

Markel and his associates pose more problems than they offer solutions—which is, perhaps, just as well. Yet, they have brought to a focus certain vital issues that mount in intensity and importance as democracies attempt to wage a war of words and ideas against the Soviet Union.

ALFRED J. HOTZ

*A Dreamer's Journey*, by Morris R. Cohen. The Beacon Press. 318 pp. \$4.00.

Morris Cohen, after an impoverished boyhood in the Old World and a struggle for education in the New, became before the end of his days one of the most distinguished figures in American philosophy. *A Dreamer's Journey* is a record of that triumph. It is not without its vivid and moving pages, especially his nostalgic account of his boyhood. Yet it is not as a narrator that his book is memorable. His life lay in his thought rather than in the vicissitudes of his human struggle to achieve professional success. So it is in his incidental reflections that the interest of his story will chiefly be for the most readers. A few quotations from these are the best index to his quality:

"Show by your life that you do not care for success—that you do not care for the approbation which comes of trifles—that you are determined not to set great value on baubles simply because the multitude does so, and you will be rendering a greater service than by conforming to society's petty regulations for the sake of getting the favor necessary for success."

"Tenacity is the key to my life as well as to that of my parents and the Jewish People."

"... It has not been proved that book knowledge (or any other knowledge) dulls our judgment and makes us stupid. The foolishness of some learned people is not necessarily due to their learning. And when Hazlitt points to the unlearned Shakespeare, it does not prove that the great poet's wisdom was due to his not knowing much Latin or Greek. If ignorance were the cause of greatness, how many great men we would have."

And by way of conclusion to these all too brief citations an excerpt from a letter to the President of the American Jewish Committee:

"I think we must emphasize the fact that we fight as American Jews for the maintenance of the fundamental basis of hu-

mane civilization, which liberated the Jews from the ghetto and gave them the opportunity to enjoy the glorious privileges which our country offers, because it is based on a philosophy of freedom. The enemy of civilization today is not merely the man Hitler or some of his stooges in this and other countries. The enemies of liberal civilization are all those who wish to overthrow faith in human personality and its free development, faith in equal opportunity for all, because forsooth they believe in some racial or nationalistic idol which like Moloch demands human sacrifices. We must fight the old fight for justice which the Hebrew prophets fought in their day and which all lovers of mankind have fought for through the ages. We must do it, of course, in the light of the present situation in the world. But we must do it in a way to arouse men and women by appealing to their imagination. Only in that way can we arouse the enthusiasm which liberates men's energies and makes real achievement possible."

CARL H. GRABO

*John L. Lewis: An Unauthorized Biography*, by Saul Alinsky. G. P. Putnam's Sons. 387 pp. \$4.00.

Mr. Alinsky has written an important and highly readable book about the most daring and dramatic labor leader now living. He knows John L. Lewis well and has had the benefit of intimate conversations and private papers. Consequently he provides information and insights hitherto unavailable. Although he does not gloss over Lewis' drive for power in the 1920s and later—even admitting that he had stamped out active opposition with hobnail forcefulness—he tries to explain sympathetically the worthiness of the end result. Thus he points out that Lewis' complete control of the United Mine Workers in the early 1930s made it possible for him to build it up spectacularly during the NRA period.

When Alinsky deals with Lewis' development of the CIO he quickly penetrates to the heart of the man's greatness. Lewis is depicted truly as the astute and altruistic leader eager to "organize the unorganized" workers—creating the CIO

## I Did Not Interview the Dead

By DAVID P. BODER

Published by UNIVERSITY OF ILLINOIS PRESS, Urbana, Illinois

A series of verbatim wire recorded interviews with displaced persons in the camps of Europe in the summer, 1946.

DR. GORDON W. ALLPORT, professor of social psychology, Harvard University, states about this book:

*"The material is vivid and warm (although it sends chills down the spine). Dr. Boder's method of sound recording avoids extraneous editing and distortion. The cases are therefore authentic to a degree seldom before achieved. It is material that mankind should have wide access to—and ought to be required reading of mankind until the problems so vividly laid before the reader are solved."*

... a brilliant study based upon personal stories addressed to that other perceptual avenue, the hearing.—*The Chicago Tribune*

Price: \$3.50

Obtainable at all book stores, also by mail (remittance with order) from  
PSYCHOLOGICAL MUSEUM, TECHNOLOGY CENTER, CHICAGO 16

almost single-handed and forcing the country's most arrogant employers to submit to his will. The vivid pages on the sit-down strike against General Motors and its settlement demonstrate Lewis' inherent shrewdness and his remarkable forcefulness as a negotiator.

Alinsky tips the scales in Lewis' favor in the highly interesting chapter on the latter's quarrel with President Roosevelt. The truth is less favorable to the redoubtable labor leader. The success of the CIO early in 1937 had so affected his conceit that he began to think of himself as the President's peer and to assume that his contribution to the 1936 campaign had mortgaged Roosevelt's loyalty to labor. When the latter insisted on remaining neutral in the Little Steel Strike, Lewis attacked him as if he were an unprincipled ingrate. Thereafter his resentment fed on suspicion and distrust until it broke forth in his irascible radio address in 1940. This peevish anger Alinsky minimizes by justifying the reasons for it. Thus he implies that Roosevelt was imprudent in not consulting with Lewis before appointing Sidney Hillman to the National Defense Council—disregarding the fact that Hillman was not one of Lewis' paid lieutenants but an eminent labor leader and openly critical of Lewis' isolationism. What Lewis wanted was the kind of cooperation that would preen his inflated ego and he acted spitefully when it was refused.

The discussion of the break between Lewis and Philip Murray is equally weighted in the former's favor. Lewis is depicted as an interested older brother doing his best to help his lieutenant—only to be paid by sniping and rejection. For all Alinsky's eye-witness account of the incidents leading to the quarrel, he strains credibility by dwelling on Lewis' genuine magnanimity to the man he had chosen to succeed him to the presidency of the CIO. Once Murray, for many years the subservient man Friday, denied him complete allegiance, Lewis lashed out against him as an ingrate and enemy. This was typical of his domineering policy of rule or ruin.

Alinsky's mild criticism of Lewis' flaws of character and vindictive actions hardly conceals his admiration of his subject. And Lewis is worthy of admiration—being not only the most dynamic of labor leaders but also one of the most

forceful of men. Indeed he is great despite the petulance and pride motivating his drive for power. Alinsky's book, lively and valuable, would have given a fairer portrait if it had employed a more critical approach. CHARLES A. MADISON

*The German Novel, 1939-1944*, by H. Boeschstein. University of Toronto Press. 189 pp. \$3.25.

In reading and analyzing over four hundred novels published in Germany during the intellectual blackout, Professor Boeschstein has performed a necessary but unenviable task: necessary, because it has enabled him to report in detail on this peculiar literary period, and unenviable because most of the novels must have been rather unrewarding, and even nauseating, fare. The period that this Toronto philologist covers begins six years after Hitler's assumption of power, at a time when the intellectual frontiers of the Nazi Reich were already almost hermetically sealed, and ends with the entrance of the first allied soldiers on German soil; his conclusion is that during this half decade little of value grew on the Teutonic Parnassus.

Either out-and-out convinced Nazi die-hards, or, at best, appeasers, the great majority of novelists adhered to safe themes and traditional methods and techniques. Even the much-advertised Blut-und-Boden (blood-and-soil) movement of the Third Reich was, in the last analysis, nothing original, but an offshoot of the old literary regionalism. Those few novelists who did offer a feeble resistance to the Reichskulturkammer's "taste" had to disguise it. Among the latter were those who followed in the foot-steps of the late Franz Kafka, without, of course, acknowledging their indebtedness to this "artfremd" (alien) writer, and others who imitated the 19th century Raabe and Fontane in order to stab at Nazi officialdom "under the disguise of Raabe's irony or Fontane's seemingly impersonal objectivity."

For novelists anxious to play safe, the best thing was to produce historical fiction, glorifying strong personalities from Alexander the Great to the anti-British Boer leader, President Kruger. Needless to say, Teutonic heroes, from the ancient Nibelungs to Bismarck, received preference over foreigners. Foreign nations

were, of course, usually treated with contempt, though often this xenophobia was mixed with concealed envy. Such was the attitude toward Americans, poohpoohed as childish and materialistic *Motorenmenschen*, yet envied for the comforts of their bathtub civilization.

It was also wise to produce peasant novels. As Boeschstein aptly remarks: "No matter how badly you write or how inaccurately you observe, as long as you sing the praise of country life the (German) critics will have to credit you at least with a wholesome, biologically valuable philosophy." Catholic writers, however, often used this genre to emphasize the fervent Catholicism of the farmers in southern and western Germany, and thus questioned by implication the regime's anti-Catholic trend.

It is not surprising to find a scarcity of novels about artists, in a prison atmosphere where artistic individualism and independence amounted to treason, or that only a few novelists dealt truthfully with proletarian life: officially, proletarians did not exist in the Third Reich. On the other hand, it is comforting to note a few instances of "non-coordination"—writers who refused to manufacture violently anti-Semitic, anti-Christian, anti-British, anti-American, and anti-Russian propaganda. Some non-Nazis, who were "not bold enough to face the opposition squarely," at least discovered "an ingenious way of preserving their artistic and personal integrity under the disguise of a light, entertaining type of fiction, by writing about their childhood and youth."

A few more intrepid anti-Nazis even endeavored to attack Nazism under the protective garb of legend, myth and history. More important, in this connection, than the overrated Ernst Juenger, whose mythical novel, *On the Marble Cliffs*, was published here last year, are four woman writers: Margot Boger (*Die goldene Maske*, *The Golden Mask*: about the brutality of a legendary clan and its chief); Editha Klipstein (*Der Zuschauer*, *The Onlooker*: the story of a fearless and independent thinker in search of God and true ethics); Erika Mitterer (*Der Fuerst der Welt*, *The Prince of the World*: Power is an absolute evil) and Hertha Snell (*Abenteuer in Kyparissia*, *Adventure in Kyparissia*: about the evil actions of a legendary duke). In *Daemmerung* (*Dusk*) Ottfried Count Finckenstein

managed to tell the story of a cultured young German seeking to resist collectivism, while Werner Bergengruen in *Am Himmel wie auf Erden* (In Heaven as on Earth) slyly attacked Hitler by describing the arbitrary government of a Prussian elector.

Some novelists, like Kurt Eggers and Veit Buerkle, who rhapsodized the Nazi party and vilified its enemies, produced such foul concoctions that it is hard to understand how even a Goebbels could bring a literate public to stomach the stuff. Hard to understand also is the unconditional surrender to Nazism of such a gifted writer as the late Hans Fallada, the only novelist among the four hundred-and-odd names fairly well known in the United States. How this gigantic "treason of the intellectuals" could occur in the heart of Europe, Professor Boeschstein did not bother to find out. But while his study fails to go beyond a factual analysis of the material, he must be given credit for having painstakingly recorded and scrutinized some of the literary manifestations of Germany's darkest era.

ALFRED WERNER

*Americans Betrayed*, by Morton Grodzins. University of Chicago Press. 445 pp. \$5.00.

This book is a curious paradox. It is at one and the same time both depressing and full of hope. Depressing because it demonstrates with vivid clarity how the passions of war destroy our capacity for reason. Full of hope because it underscores with convincing emphasis the resilience and strength of democratic ideals in American life.

The general outlines of what happened to 110,000 persons of Japanese descent on our West Coast are familiar to many. By military decree, we mass-evacuated all of them, including anyone with the slightest drop of Japanese blood in his lineage.

This book is about that decision: Why it was made, how it was reached, and what some of its far-reaching consequences were. It is the first book-length confirmation of the conclusion publicly affirmed by Professor Eugene V. Rostow of the Yale Law School in September, 1945, when he wrote in *Harper's Magazine*:

"... it becomes more and more plain



that our wartime treatment of the Japanese and Japanese-Americans on the West Coast was a tragic and dangerous mistake. That mistake is a threat to society, and to all men. Its motivation and its impact on our system of law deny every value of democracy."

The details which the author supplies with penetrating impact bulk the book and put it beyond the price reach of a popular reading audience. As one of the 110,000 (an accurate count was never substantiated) caught in the web of mass evacuation, we have nourished some hope that a streamlined version of this book might be made available in a pocketbook edition; for its underlying import is one that reaches into every home.

The *Americans Betrayed* are not the handful of Japanese Americans whose birthright of citizenship was temporarily denied them. By permitting this to happen in the way we did, says the author, we betrayed all Americans everywhere. There are few instances in the history of law which afford anything more fantastic than the evidence submitted by the military to justify and support the Mass Evacuation program. It was a costly blunder, inspired by a "white supremacist" tradition on the West Coast, motivated by economic greed, fanned by hysteria and fear—but recognized in time for what it was—a tragic mistake, to which corrective remedies were soon applied.

The author has written his book with restraint and objectivity. His primary concern is not for the Japanese Americans who were the unfortunate victims of a wartime error. You get the impression between the lines that he is fully aware that it might just as easily have happened to some other group of people within our population. With the dispassionate unconcern of the scholar, Mr. Grodzins fixes his attention upon the future: Could this happen again? Is this a good or bad precedent? The questions are rhetorical, of course. What our government did to the Japanese-Americans during war will always constitute a threat to American democracy.

Despite this, however, *Americans Betrayed* has a cheerful note. It records the failure of military tyranny even on a regional scale. It measures the strength of our democratic concepts and practices, and in the end they are not wanting. For

the mass evacuation of Japanese Americans from the West Coast did not end in disaster for the entire group. Release from barbed-wire camps and relocation—and ultimate return to their rights as American citizens—give this episode in our history a brighter side. The very fact itself that a book such as this can turn the critical spotlight on government policy should be ample evidence that, whatever our limitations and shortcomings, we have much for which we can be justifiably proud.

The author is an Assistant Professor of Political Science at the University of Chicago. He was engaged in research as a staff member of the University of California Evacuation and Resettlement Study when he gathered the documentary evidence for his book.

Since its publication, the book has had unanimously favorable reception in such ideologically removed quarters as the *New York Daily Worker* and the *Chicago Daily Tribune*. In the great span of thought between those editorial poles, reviewers have commended Mr. Grodzins for rendering a lasting public service. Ironically enough, the only unfavorable review has come from a Japanese American. In a mimeographed throw-away sheet distributed in Little Tokio, Los Angeles, an irresponsible rolling-stone Nisei observed flippantly that the book was too fat and too hard to read and wasn't worth five dollars. He had a point, however. He said for a Japanese American to read it was like getting a battle-scarred veteran of the Battle of the Arno river to pay five dollars to learn what really happened. **TOGO W. TANAKA**

*To Dwell in Safety: The story of Jewish Migration since 1800*, by Mark Wishnitzer. The Jewish Publication Society of America. 368 pp. \$4.00.

A chapter in Jewish history came to a close on May 14 1948. This phase which began some one hundred and fifty years ago, when the mass-movement of the Jewish people got under way, culminated in the creation of the independent and sovereign State of Israel.

What was it that drew more than four million Jews to displace themselves and to move from Russia, Poland, Rumania, and other European lands to the United



States, to some 25 countries of the western hemisphere and British dominions, and finally to Palestine? How did they manage to do it? What did Jewish leaders and Jewish organizations do to bring about and master such a momentous peregrination?

The answers to those and many other questions are contained in the volume of Mr. Mark Wishnitzer, just issued by the Jewish Publication Society of America. From this book specialists and laymen alike may learn many interesting and significant things which are not in the domain of common knowledge.

It is not commonly known, for instance, that it was probably the famous German-Jewish philosopher of the 18th century, Moses Mendelssohn, who, about 1783, wrote the first memorandum "To the President of the Congress of the United States of America," asking for admission of some 2,000 Jews from Germany; that it was President John Adams who wrote, in 1818, "I really wish the Jews again in Palestine as an independent nation."

It is probably not generally known that it was President Ulysses S. Grant who, when appointing the B'nai B'rith President, Benjamin Franklin Piexotto, to be United States Consul General in Bucharest, made this simple but very moving statement: "The unrelenting persecutions (of Jews) are a disgrace to Christian civilization."

It has probably been forgotten that the same General Grant, ex-President at the time, took the initiative in 1882 to organize the first mass meeting at Chickering Hall in New York City, in protest against the Jewish pogroms in Russia.

Mr. Wishnitzer effectively dissipates the widespread impression that European Jewry always has been the beneficiary of American charity. It might do many Jewish leaders a lot of good to realize that in 1891 a delegation of the United Hebrew Charities and of the Baron de Hirsch Fund of the United States attended a conference in Europe where they warned the European committees that:

"The American Societies would bear the responsibility for the relief of 18,000 immigrants, if the European committees declared their willingness to contribute \$400,000."

"After spirited discussion, the Conference decided to authorize the conclusion of

such an agreement with the American representatives."

It probably is not widely known that long before Theodore Herzl, it was Lord Beaconsfield (Disraeli), who not only conceived the idea of a Jewish State in Palestine, but even prepared a memorandum on the subject for submission to the Congress of Berlin (1878).

Drawing nearer to our times, it might be useful to be reminded that Louis Marshall dared to castigate the immigration laws of 1924 in terms such as no leader of the American Jewish Committee has had the courage to do with regard to the immeasurably more discriminatory DP Act of 1948.

It probably belongs to the backwash of forgotten things that Justice Brandeis, immediately after the advent of Hitler to power in March 1933, made this terse remark: "The Jews must leave Germany," and in 1938, after publication of the British White Paper, he saw nothing wrong in the practice of evading British restrictions by illegal immigration of Jews into Palestine.

Of course, the nearer we come to present times, the better known are the facts about Jewish migration and martyrdom. But the special merit of Mr. Wishnitzer's study is his taking the trouble to describe and to appraise the innumerable efforts of Jewish leaders and Jewish organizations to assist actively the wandering Jewish masses. Such an attempt has never before been made. It must be said to the honor of Mr. Wishnitzer that he has overcome all the difficulties and has managed to handle each organization and each outstanding Jewish personality with the very maximum of scholarly independence and objectivity.

One of the most stimulating things about this book is that the author describes the activity of some committee in Koenigsberg or Brody in the '80's and '90's of the last century, with the same vivacity and accuracy as he does the activities of the HIAS Joint Distribution Committee from the beginning of this century to our days.

One can agree with most of what Mr. Wishnitzer writes in this book, with the exception only of its title. It is misleading. It suggests that the only motivation for the tremendous Jewish peregrinations during the last 150 years was to escape

persecution and to seek a haven where they might only "Dwell in Safety." This notion would be true with regard to the Middle Ages and even for the first 100 years of the 150-year period described. However, it does not fit into the last 50 years. During this period, Jewish emigration was connected intimately with great ideas and ideals, such as the Am-Olam (Eternal People) movement, Territorialism, and especially Zionism in all its forms and shades.

Jewish emigration always was a kind of *resistance* movement. Jews resisted passively when they went to the Western hemisphere. They resisted actively when they went to Palestine.

Israel may be the least likely place in the world to "Dwell in Safety" right now. But Israel is the culmination of all Jewish migrations in the last 150 years.

ILJA W. DIJOUR

*The Zionist Idea*, by Joseph Heller.  
Schocken Books, 246 pp. \$3.00.

Joseph Heller's book *The Zionist Idea*, which was first published in England in 1947, has now been brought up to date and edited for the American reader. The result is a worthwhile vademecum covering all aspects of Zionism and enriched by a valuable bibliography.

Dr. Heller defines the object of Zionism as the realization of the Jewish national ideal. The core of nationality is to be found in national culture and national consciousness and both are present among the Jews in an advanced development and always linked with Palestine. The Emancipation movement failed to solve the Jewish question largely because it left out of account the Jewish national consciousness.

Modern Jewish nationalism postulates that the Jewish community is essentially a nation and hence has the same rights as members of other nations to live its own life and develop its national culture, and that the recognition of these principles would remove, or at least lessen, the influence of anti-Semitism and thus bring about the disappearance of the Jewish question. This last postulate, however, is hardly as fundamental as Dr. Heller maintains. Diaspora anti-Semitism, as he recognises, is a product of so many causes that the recognition of Jewish national rights may well have little appreciable

effect on the position of Jews outside their own country, except in the negative sense of providing them with a refuge.

The Zionist idea is the resultant synthesis of all the intellectual and emotional influences which have determined the historical evolution of the nation. In the diaspora, the development of the nation cannot but be abnormal—normalization requires restoration to the homeland. We must however beware of identifying or connecting Zionism with the beginning of the messianic era. For too many Jews, Zionism is synonymous with Judaism and this identification is fraught with grave dangers.

The right to Palestine derives from historically significant cultural achievements, and its immense power of attraction makes the Land of Israel the unique territory of the Jewish nation.

The several approaches to Zionism each make important contributions to the Zionist entity. Spiritual Zionism stresses that the real motive power behind Zionism is neither anti-Semitism nor the 'sorry plight of the Jews' but the 'sorry plight of Judaism,' the accelerating disintegration of our spiritual heritage owing to an irresistibly increasing assimilation to the non-Jewish social and cultural environment. Religious Zionism finds the meaning of Zionism not only in the hope of national revival but also in the hope of religious renewal. The Socialist Zionist, while acknowledging nationhood as an indispensable element of social life, has developed a type of communal settlement unique in the absence of implied state power or any other organized compulsion.

Among the main problems facing the new state is the relation of State to Synagogue. Some hold Zionism to be concerned with ideas and values rooted in an age-long tradition and constituting the core of Judaism; others believe its object is the creation of favorable conditions for the unhindered self-expression of the Jewish national genius. The problems of the toleration of various aspects of Judaism by the State and the toleration of irreligious or less-religious secular elements by the orthodox will call for sound judgment and compromises on both sides.

Dr. Heller has produced an admirable and sane survey of Zionist thought. He includes summaries of the main arguments for and against each of the main

movements within Zionism and although the expert may find the subject familiar, those who come to learn will find this book most valuable.

—GEOFFREY B. WIGODER

*Image and Idea*, by Philip Rahv. New Directions. 164 pp. \$3.00.

A collection of essays, considerably revised, that have appeared previously in periodicals, this book addresses itself to the elaboration of a simple, incredibly simple, thesis. When Philip Rahv writes on single authors or single books his insights are as a rule trustworthy and illuminating; when he ventures to generalize he goes off the deep end, over-simplifying matters that are refractory and intractably complex. The formula by means of which he divides American writers into paleface and redskin, the genteel and the tough-minded, the devotees of rarefied consciousness and the native sons of experience—such a polarization is both inept and ineffectual. Only by extreme casuistical stretching can one apply such a crude and naive formula to the whole

of American literature; the dichotomy is not to be found in life, much less in literature.

A critic is obviously justified in finding a point of attack, in developing a theme of discourse, and in refining a method that can be used to advantage. Once the point has been made, the position established, he can then proceed to qualify and discount; but the "prosperity" of such an undertaking lies in the soundness of the initial premise. It is certainly a mistake to conceive of Whitman and Henry James as polar opposites. Actually they have much in common, though their sensibility and mode of expression may be different. There is no conceptual life without roots in experience, just as there can be no hearty response to and affirmation of experience without conceptual causes and consequences.

In short, Philip Rahv is accusing the American writer of lacking philosophic depth and perceptiveness on the one hand and of being singularly deficient in native impulse and rich, red-blooded sensibility on the other. According to him, it is this divorce of works of art from ex-

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perience which has tended to undermine our culture, make it aemic, stunted, abstract, lacking vital connections with the sensuous world. The thesis is stated straightforwardly in "The Cult of Experience in American Writing," where he points out that the cult of experience was a late acquisition in American letters, whereas European writers had long ago passed beyond. The new attitude to experience, he holds, represents a break with the older Puritan morality of abstinence and austerity, the ascetic streak in the American grain. As was the case with Van Wyck Brooks, the thesis is carried to absurd lengths. Since the American is absorbed in the pursuit of the practical and the profitable, enjoying a fine measure of freedom and material comfort, the emancipation of the writer depends on standing back from the flux of experience, assimilating it, contemplating it aesthetically, enriching the resources of his spiritual life, making of experience an inner possession as well as a means of outward action and achievement.

When Philip Rahv touches on the relations of literature to politics, he is on solid ground and makes wise and necessary distinctions. Whereas European writers like Silone and Malraux reacted profoundly to the political ideas of their time, American writers dealt only with the superficial, exciting, and glamorous aspects of politics, creating automatons and abstractions of the class war. The latter, unaware of the vital force of tradition in the life of the race, omitted the dimension of history and failed to relate the society of the present to the society of the past and the emerging future. Most revealing in its bearing on this controversial problem is the essay, significantly revised since its first appearance in a periodical, "Dostoyevsky in 'The Possessed,'" for here Rahv voices his mature views on art and the revolutionary movement. Frankly he points out that the Communist movement of today has divorced itself from its revolutionary principles and has transformed politics into an art of illusion and sordid expediency. Stalin's "socialism" is corrupt and bankrupt, a hideous travesty of the socialist ideal. Equally enlightening is his statement: "The revolutionary process as it has taken shape in the new order of Stalinism has indisputably confirmed Dostoy-

evsky's insight that the monstrous in human nature is no more incommensurable with the social revolution than it is incommensurable with institutional Christianity."

Readers seriously interested in literature will find a wealth and variety of riches in this collection of critical essays. He deals not only with American literature and the significance of Marxism but also with Existentialism, psychoanalysis, and mysticism. He writes with insight and distinction about such figures as Henry Miller, Kafka, Tolstoy, Arthur Koestler, and Henry James. Those readers who regularly enjoy the brilliant, stimulating issues of *Partisan Review* will find this volume, by one of the founders and editors of the magazine, an intellectually disturbing and rewarding experience.

CHARLES I. GLICKSBERG

*U. S. A. Measure of a Nation*, by Thomas R. Carskadon and Rudolf Modley. Macmillan. 101 pp. \$1.50.

This book, prepared by the Twentieth Century Fund, attempts a picturization of American life in terms of charts and graphs, using a statistical analysis as its base, which analysis was published in 1947 under the title *America's Needs and Resources*. The book graphically traces the growth of the American people. The statistics are concerned with the extent to which we earn, eat, smoke, pray, travel, and the like. The statistics range all the way from picturizations of the average diet, to the average time consumed in travel, and describe in detail the over-all changes, over the years, of the manner in which we have employed our facilities.

Unfortunately, this book suffers from the plague so common to compilations of statistics. It is no more real as a picture of America than is the existence of the average man. The danger I find in books of this type is that they furnish inaccurate material, which is frequently employed to carry a point or to press an idea. There are constantly recurring in public circles plans which are based on statistical compilations, which are submitted without the important adjunct of analysis. For example, I know personally that for many years the idea has been presented that we need larger prisons, because statistics demonstrate that there have



been "more crimes committed" over certain periods of time. Burglaries, larcenies, rapes and the like are, as a matter of fact, crimes of repetition. If we number the burglaries which are committed in a year and we show that they are greater than the number which appeared in a previous year, it may not mean that there are more burglars about. An analysis of the crimes will indicate that the individuals who committed such crimes are committing more per person. Larceny, rape, and the like, are crimes which are committed usually by persons who have a propensity for continuing their crimes until they are caught. If a person were not careful to analyze the statistics submitted, he might readily agree that what we need are more prisons, when, in fact, what we need is a better way to retain repeaters in the prisons we now have.

The book is full of such statements as this: "About 14 cents of the average dollar we spend goes for clothes and personal care." The unfortunate thing about a statement of that kind is that there is no such thing as an average dollar, nor is there any such thing as an average spender. What good is it to see on page 26 that adequate clothing for a city woman should provide one felt hat every year and three other kinds of hats every four years, one housecoat every five years, two brassieres every year, and so on, and so on, and so on. Could these statistics be cited to anyone for the purpose of urging upon him the advisability of providing his wife with more clothes? Or could they be used in an argument with a woman that she curb her extravagance?

A host of statistics is cited with respect to economics, where we might expect greater accuracy. Statistics are presented which indicate the cost of a fifteen-year program to improve cities, to preserve business areas, and to improve housing conditions. The impression is inescapable, however that the only way in which the figures could be made accurate would be if some omnipotent power could lift our people up with the left hand and suspend them in mid-air for a time, until the right hand had completed a rebuilding job.

At the risk of being a bit rude to the authors, I submit that the increase in books published since the first World War (which is vast), need not prove that Americans are more literate today. It may only mean that we are a little less circum-

spect in what we publish. Where this book properly belongs is in the average home of Mr. and Mrs. John Smith, where Mr. and Mrs. Smith, comfortably seated in their 9 x 12 room, may read this book aloud to their one and one-quarter children!

BERNARD H. SOKOL

*Half a Century in Community Service*, by Charles S. Bernheimer. Association Press. vii + 146 pp. \$2.50.

The Author of this slim book is among the deans of Jewish social service in this country. Starting as assistant head worker of the University Settlement in New York, he was subsequently director of the Hebrew Educational Society of Brooklyn, director of surveys and studies of the National Jewish Welfare Board, editor of *The Jewish Center*, co-editor of the book, *The Russian Jew in the United States*, and author of numerous articles on social work and Jewish community problems. The content is a personal narrative, simply told, but one that encompasses the development of Jewish social work in this country from a groping start to a widely ramified and rather complex enterprise. In the early 1880's, when Charles Bernheimer was a teen-age boy, he saw the first shipload of Russian Jewish immigrants arrive in his native town of Philadelphia and subsequently he became part of the movement which, under the leadership of Jane Addams in Chicago and of Lillian Wald in New York, sought to integrate the growing stream of new Americans into the general fabric of American society. As a Jew, he was particularly interested in the Jewish aspect of this historic movement, but unlike others of German-Jewish extraction who were devoted to the same task, he knew the art of remaining a modest guide and avoided the pitfall of becoming a condescending benefactor. This is evident from the content as well as from the halting style of his autobiographical account. One may even say that his story of the social history of the last few decades is somewhat too modestly conceived. Events are strung together, but the meaning of the processes of which the events are a part must be inferred. None the less, the development of American Jewish life from isolated philanthropic strivings to all-embracing community efforts becomes clear, as many personalities, movements,

and organizations are briefly sketched. Particularly, the National Jewish Welfare Board stands out as a focus of numerous attempts to enhance the life of the community by catering to the needs of the individual. In this sense, Charles Bernheimer's book is a historical document which should be known to social workers and to community leaders. One would wish that others who lived through the same period will be moved to supplement the story, so that in the end many a related experience add up to a full-sized portrait of an epoch.

WERNER J. CAHNMAN

*Held Without Bail* (Physical Aspects of the Police Lockups of the City of Chicago, 1947-1948), by Eugene S. Zemans. John Howard Association. 65 pp. and Appendix. \$1.50.

To the descendant of second class citizens in European ghettos, to the colored citizen in today's American ghettos, to every free born American, the right to security and respect of person is paramount. If arrested, a man is entitled to decent treatment and a fair trial. Too often the state fails to give them.

Mr. Zemans' carefully written book deals with the failure of the City of Chicago (second largest in this country, fifth in the world) to give decent lodging, sanitation, and food to the many hundreds of people weekly whom it detains in police lockups.

Torture aside, the disregard of human worth and comfort which Mr. Zemans describes runs a close second to the Soviet lockups in Poland, which Jerzy Gliksman wrote about in *Tell It To the West*.

Here are a few sample sentences about various Chicago lockups:

"Meals, which are prepared in the station, consist of bread, bologna and coffee served three times daily."

"There are six cells, one of which measures 30' x 10' x 11' four measuring 9' x 9' x 11'; and one 9' x 6' x 11', all of which are located on the first floor. . . . The five cells housed ninety-nine men on the date of our study. Many of these men were lying or sleeping on the floor. . . . The cells were poorly ventilated and so dark as to make it difficult to distinguish the prisoners inside. . . . Vermin were prevalent. . . . The cells had not been scalded for at least a year, and the windows had not been washed for more than three years. . . . The toilets are

frequently out of working order. . . . Toilet paper is not supplied."

"An old and warped stairway is the only exit from the cell room. This is a serious hazard to prisoners' safety in the event of fire. The bologna was hung from the ceiling in the middle of the boiler room to prevent access by rats, which run freely about the building. Liquids were served to prisoners by means of a small supply of rusted tin cups."

Zemans' direct, matter of fact statements have all the eloquence and impact of classical oratory. They demonstrate and arouse. Mr. Zemans quotes from authoritative reports made in 1904, 1912, 1924, 1929, 1935, and 1941, calling attention to many of the same lockups. Is it not shameful that a young city in a young country should so soon exhibit the sores of old age?

Although New York has a better system of police lockups, Chicago is unfortunately typical of many American cities. Widespread indifference, administrative obstacles, and absence of leadership, despite efforts of some well intentioned officials, evidence an alarming disregard of personal worth.

Mr. Zemans and the John Howard Association should now do an equally good and much needed second volume of *Held Without Bail* to deal with the other aspect of the problem, namely, "Police Detention and Booking Practices in the City of Chicago."

LEON M. DESPRES

*Union Guy*, by Clayton A. Fountain. New York: Viking Press, 242 pp. \$2.75.

Much of Clayton Fountain's book is a personal memoir. Part is a history of the UAW-CIO, of which he is at present, as he puts it, a "porkchopper," that is, an official of the union who no longer works in a factory. The two parts, memoir and history, are not quite separable. Fountain's life has been organized within the frame of allegiance to the world of ideas and hopes he sees as the UAW, Reuther wing.

For Fountain, the union appears first of all as a community. He is a union guy. His existence is the UAW. At least, the UAW gave his existence its direction. He reads meaningfulness back into his life from his life in the UAW.

The author does not claim the UAW is a community for the masses of men who hold membership in it. Masses of men appear only vaguely in this proletarian autobiography. He only insists he is one

among masses, and the union became his community, bonded even unto marriage. When he had to choose between his wife and the union, he chose the union. "For a time I flirted with the notion of skipping the whole works (the union) and sliding back to my previous way of life—back to a routine of work, ball games, beer gardens, and hangovers." His wife wanted the style of life to which she was accustomed: the mindlessness of the mindless masses. But the union had become an all-pervasive fact in Fountain's life, and all-pervasiveness is probably the best definition available of membership in a community. Backsliding is a sacrilege in a real community. His mind and heart chose the union. Fountain became one of the hard narrow core of men who supply the dynamic of mass-movement.

The better part of *Union Guy* is Fountain's description of himself. As an autobiographer, the writer has neither a hero nor a villain. He reports his life with a certain instructive clinical compassion, particularly in the passages describing his early reactions to work on an automobile assembly line. His careful reporting of the relations between the job "resistance welder" and the man "Clayton W. Fountain" might make a useful supplement to the job descriptions given by the managerial descendants of Frederick W. Taylor.

Emphasis, here, on Fountain's memoir is not to say that his history of the UAW is uninformative. He is a partisan guide. But even as a propagandist, writing the history of his movement in the flush and haze of the victory of his wing, Fountain can be trusted. He avows his partisanship, and tries to explain its genesis. That is the most one can ask of any partisan guide. It is certainly the least one should demand of "non-partisans."

PHILIP RIEFF

*The Case of General Yamashita*, by A. Frank Reel, University of Chicago Press. vi + 324 pp. \$4.00.

Mr. Reel has written a brief surface account and a fairly good source book of some aspects of the trial of the "Tiger of Malaya" for atrocities which took place during the last days of the Philippine campaign. As an army captain, Mr. Reel was one of the lawyers for the defense during the five months which saw a trial

before a military commission, petitions for habeas corpus to the Philippine and United States Supreme Courts, and a final unsuccessful appeal for presidential clemency.

For Mr. Reel, taking part in the trial and writing the book were very developing experiences. We could wish only that he had developed more and given us an equally readable but more penetrating study. Since his client was executed and Mr. Reel is not a hardened criminal lawyer, he was shaken by the result; and also by the paradox of our culture which teaches us loyalty to our country right or wrong (may she ever be right) and then kills Yamashita for that very virtue.

Mr. Reel, who is a Harvard law graduate, says over and over again that Yamashita did not have a fair trial; and he implies that if only his client had been before a fair common law trial court of the kind a Harvard law graduate usually meets, he would have been acquitted. In his eloquent dissenting opinion in the Yamashita case, Justice Murphy stated the situation succinctly:

Petitioner was rushed to trial under an improper charge, given insufficient time to prepare an adequate defense, deprived of the benefits of some of the most elementary rules of evidence, and sentenced to be hanged.

While making his argument on Anglo-American rules of procedure, Mr. Reel fails to emphasize that Yamashita never took any forthright public or private steps to prevent a familiar pattern of atrocities which certainly could not have escaped his notice. In Germany as well as Japan we have too often listened to Yamashita's, "I never heard of nor did I know of these events." Mr. Reel seems to have let his admiration for Yamashita's personality influence his good judgment.

The book gives a shocking and alarming picture of the resistance of high American military officers to any proper questioning of their omnipotent discretion. It tells that both the military commission and the commanding general refused to allow defense counsel fifteen available mimeographed copies of the proceedings, in the apparent hope of prematurely ending the constitutional test; that apparently for the same reason the commanding general dodged service of summons by the bailiff of the Philippine Supreme Court as if he were a hapless debtor; that General Mac Arthur refused

to let Yamashita consult counsel after the trial, refused point blank to stay execution pending the petition to the United States Supreme Court until specifically ordered to do so, and sanctimoniously ordered Yamashita hanged as soon as he learned about the Supreme Court order and before the photostats of the opinions could reach him by air.

Nothing Mr. Reel has written equals in rhetoric or effectiveness the dissenting opinions of Justices Murphy and Rutledge in the Yamashita case in 1946. Just as the 1921 dissents of Holmes and Brandeis became law by 1946, so in twenty-five years the enlightened views of Murphy and Rutledge may prevail; but a generation will be gone and a precedent established. Without stating it, the book underlines the observation that, although we have greatly enlarged the national group within which we do not generally kill our fellow men, yet we are still not very far from the Tartar conqueror who loved most of all the music of conquered women weeping while he put their men to death. "May the time not be distant," as the old prayer goes, when war will be no more.

LEON M. DESPRES

*My Son, The Lawyer*, by Henry Denker. Thomas Y. Crowell Co. 278 pp. \$3.00.

David Brown, son of New York East Side Jewish parents, a boy with an aptitude for learning is early directed by his mother toward a career beyond the horizons of his immediate environment. Mother chooses the law as that which best epitomizes her American concept of true worldly success. Herself an illiterate in the English language she overcomes the opposition of her husband and other members of the family to afford David the means to go through law school. Though reluctant about a calling chosen for him by his strong willed mother, much concerned with a love affair of his own, David Brown nevertheless completes years of study in a New York university at the head of his entire class and is admitted to the Bar. Despite his brilliance the fact that he is a Jew prevents his finding, as a beginner, an opening in a reputable law office. Because, under the New York State Bar Examiner's Board requirements he must spend a year practicing before final admission

he accepts apprenticeship in an office of a shyster.

His mother, nevertheless, relentlessly persists in urging her son to overcome all difficulties until such day as he shall become a money maker, highly regarded in the profession. She is suddenly stricken with an incurable disease and David, a person of high integrity and principles, finds that in order to afford his mother a chance to live, an expensive operation is necessary, nurses, hospital bills, etc. He is forced to do something drastic to afford his mother the care needed to save her—against the advice of a doctor who deems his mother's condition such that an operation is hopeless. David, now a practitioner, on his own, obtains the needed means as a "fixer" in the liquor racket. He is exposed, persecuted, and disbarred. His mother dies shortly after, and the former lawyer faces the future as a budding writer of fiction.

*My Son, The Lawyer* is a racy story but with the possible exception of the mother, whose ruthlessness and devotion to a son's career is etched in the readers mind, little of striking significance emerges from this melodrama.

BENJAMIN WEINTROUB

STATEMENT OF THE OWNERSHIP, MANAGEMENT, etc., of THE CHICAGO JEWISH FORUM, published quarterly at Chicago, Illinois, for October 1, 1949. Required by the Act of Congress August 24, 1912.

Before me a notary public, in and for the State and county aforesaid, personally appeared BENJAMIN WEINTROUB, who, having been duly sworn according to law, deposes and says that he is the owner, editor and publisher of THE CHICAGO JEWISH FORUM, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations.

That the names and addresses of the publisher, editor, managing editor and business manager are: Publisher—Benjamin Weintroub, 82 West Washington Street, Chicago 2, Ill. Editor—Benjamin Weintroub. Managing Editor—none. Business Manager—none.

That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) Benjamin Weintroub, 82 W. Washington St., Chicago 2, Ill.

There are no bondholders, mortgagees, or other security holders.

Sworn to and subscribed before me this 22nd day of September, 1949. (Signed) BENJAMIN WEINTROUB

(Signed) Dolly Anstett, Notary Public.

My Commission Expires August 23rd, 1950.



